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OF THE

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Editorial.

THE Union of the two Churches accomplished on 31st October was a great event in the history of Scotland. For of that history the Church of Christ in Scotland has been the governing factor. Not only have the interests of the Church had a masterful influence upon State action from early times; but the religious life, having its home in the Church, has determined the national character, moulded the habits of the people, and so permeated their whole thought and life that the fear of God and the duty of serving Him have shown themselves paramount forces in the land. In the influence which the Union will have on the future religious life of Scotland lies its chief importance. How great an event it has been the issues must declare. But seldom has an event of equal public interest occurred with larger warrant for confidence of blessing resulting from it. It is in its own measure a step towards the manifestation of the unity of the Church for which the Saviour prayed. It is the fulfilment of the convictions and aims of honoured servants of God who were leaders in the Churches a generation ago, and it has gradually won the approval, or at least the concurrence, of the survivors of those leaders who were then opposed to Union. It is more immediately the product of a simple sense of duty, which has quietly matured throughout both Churches, and that so widely and strongly as to imply a work of

the Spirit who leadeth into all truth. The near prospect of Union drew forth the prayers of God's people in increasing measure and fervour; and seldom has there gathered such a prayer-meeting as assembled on the eve of Union day. And the deed of Union was consummated with a holy gladness, a fervour of love, a solemnity of soul, and a self-forgetfulness such as are only found in the centre of a great spiritual movement. The foreign missionaries of both Churches have long called for this Union, some have in a manner anticipated it, and all hail it with delight. And sister Churches, those we know best and love most, have gathered round from many lands to bless the Union in the name of the Lord.

The one regret attaching to this great event has been that a few who were in the Free Church have not entered with it into the Union. Our hope and prayer is that through fuller consideration such light may arise as shall enable them with a good conscience to exchange the sorrow of present separation or suspense for the comfort and strength of unbroken fellowship, both on their part and ours.

It has been thought fitting that our closing number should be a memorial of the Union. May the perusal of its pages help to deepen, and guide to fruitful service, the gratitude of our united Church!

The Union Proceedings.

The Last Meeting of Synod.

WITH solemn thankfulness, and with large deep hopes for the future that stilled the regrets of hearts parting from their past, fathers and brethren assembled from all parts of the land to share in the consummation of the Union. Of the 637 ministers of the Church, no fewer than 574 were present, along with 15 missionaries and 519 elders—making, in all, 1108 members of Synod. And from the farthest outposts, as well as from nearer centres, others to whom their Church was dear, and who saw in the coming Union one of the greatest events of their lifetime, gathered in great multitude. In the trains which bore them to the metropolis there were many happy foregatherings with brethren and friends of the Free Church, and the mutual congratulations and frankness of intercourse showed how hearts had already been drawn closer to one another. Edinburgh was a city of pilgrimage; hotels and lodging-houses were filled to overflowing, private hospitality was exercised without stint. Excitement was in the throng; but it was the still and orderly excitement of men and women elate with a sense of the guiding presence of God and of being made partakers in a great work of His own doing.

It was a fine October day, with sunshine glinting through the misty air, which smiled upon the last meeting of the Synod. Shortly after noon the Synod Hall began to fill; and ere the proceedings were well under weigh, the Court was crowded, and all other parts of the Hall completely filled, ex-Moderators and delegates being prominent on the platform. At one o'clock the Moderator, Dr. Mair, opened the proceedings with a brief prayer of invocation. The last four stanzas (vv. 12-18) of Psalm cxv., beginning

“The Lord of us hath mindful been,
And He will bless us still:”

were sung somewhat timidly, as if the company, into which members were still flowing, had not wholly caught the spirit of the occasion. The 37th chapter of Ezekiel, vv. 15-28, was then read, and after prayer, the first five verses of the 41st Paraphrase were sung with greater volume of voice and expression.

Dr. Mair announced two texts as the basis of his sermon: Deut. iv. 32, “Ask now of the days that are past,” and Philippians iii. 13 and 14, “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the goal.” Emphasising at the outset the fact that the day of a long-expected Union had come at last to fulfil a Divine historical purpose, Dr. Mair used this position first of all to review the past. The progress which the Church had made, the consecrated men who shed lustre on its annals, and its manifold contributions to the religious life of Scotland, were deftly indicated; and the retrospect was shown to point the lessons of faith and gratitude, to illustrate the truth that God reigns and guides, and to inspire hope for the future along the same lines which had brought success and blessing in the past. Turning then to the future, Dr. Mair pled for loyalty to the United Free Church, and in order that this Church might fulfil her mission he urged the paramount importance of preaching the pure, full, free gospel of Christ, and a believing dependence upon the ministry of the Holy Spirit. From this point of view he showed how the anti-supernatural tendencies of the age and what was evil in higher criticism were to be met. A rapid enumeration of the social problems to be faced, and an ardent glance at the missionary enterprise incumbent on the Church, naturally led to an earnest plea for full consecration to Jesus Christ and His service, and a closing exhortation to carry forward the Church's banner till the goal is reached, and the Church now divided and militant becomes the Church united and triumphant.

Speaking with his customary rapidity and energy, Dr. Mair had an audience in electric sympathy with him. Every point touched upon was of living interest for the occasion, and as the preacher passed quickly from point to point, the deliverance on each was accentuated with prompt, but subdued, applause, which broke more than once into more open expression. It was a sermon worthy of the occasion, and not only by this sermon, but by all his utterances and his whole bearing on this historic occasion,

Dr. Mair has earned a fresh meed of admiration and gratitude from the members of the Synod which so happily chose him to be its last Moderator, and from the Church of which he was throughout the Union proceedings the official representative.

The 121st Psalm having been sung, the **Moderator** constituted the Synod with prayer; and then the members listened to the tale of the changes wrought by six short months in the roll of ministers and congregations. In a brief address, which took the place of the usual valedictory address delivered by previous Moderators, Dr. Mair paid a fitting tribute to the six ministers who had passed away since last meeting, and to others, notably Mr. Baird Smith and Miss Leckie, who by their faithful services on behalf of the Church, have obtained a good report. He recalled the names of the twelve ministers ordained before the union in 1847, who form a personal link between the Secession and Relief Churches and the new Church of the future, and also the names of the three members of the Union Committee of thirty years ago,—the Rev. Dr. Frew, the Rev. Dr. Thomson, and Mr. David M'Cowan,—who survive to see that the labours they shared with their comrades who have fallen on sleep have not been in vain in the Lord. Mention was also made of those members of the present Union Committee—five in number—who have not been spared to witness the happy consummation of its toil. The last reference in the address was to the number of missionaries who were at home from Manchuria, driven thence by the recent disastrous uprising against foreigners; and the expression of gratitude that all had been saved alive was combined with the hope that, as in Madagascar, the work of grace might be maintained and prosper in the hands of native Christians, despite the present exile of missionaries.

Some formal business having been adjusted, the Corresponding Members from the English Presbyterian Church were received—the only one present at the moment being Dr. David MacEwan of Clapham, whom the Synod welcomed the more cordially that he appears to be growing younger and halier the nearer he approaches his jubilee.

Then **Dr. John Smith** interposed to lay upon the table a thankoffering for the Union

from a company of women in the shape of a contribution of £611, 12s. to the Augmentation Fund. The offering originated in a generous impulse among some loyal women, and the gathering of the money, though only from private individuals, has helped to diffuse an interest in the Fund, which may have much fruit in less manifest ways.

Immediately following the acceptance of this offering came a wholesome reminder of the hole of the pit, whence some at least had been digged. Saffronhall Church in Hamilton holds certain property on condition of remaining "Antiburgher" for ever, and so it craved to have it placed on record that as a condition of their entering into the Union they claimed and should use in all time coming the name of "Antiburgher Seceders."

The way was now clear for the report of the Union Committee. It was presented by **Professor Orr**, who moved its adoption, which was seconded by **Dr. Kennedy**, both speeches being commendably brief. All the 29 Presbyteries of the Church had approved of Union; of 469 sessions which sent in returns, not one disapproved. Between 300 and 400 congregations had expressed a formal opinion on the matter, and only two or three had noted disapproval; others had indirectly signified their concurrence by selecting for themselves a new name. We were ending, as we began, a united Synod and united Church. In these circumstances the time for argument was past, and the introduction of any controversial matter more than uncalled for. The report was then adopted by a rising vote; not a hand was uplifted in opposition; and the Synod, once more rising to their feet, sang with devout fervour the doxology—

"Praise God from whom all blessings flow."

Various reports and some necessary resolutions were then approved, relating to such matters as scholarships, the general trustees of the property of the Church, the vesting of the property in the United Free Church, the altered names of congregations, and the first meetings of the new Presbyteries. On the unanimous recommendation of a Committee appointed at last Synod to submit the name of one who should be appointed the law agent of the Church in place of the six legal advisers in office hitherto, Mr. William Robson, S.S.C., was appointed to

that office. Cordial votes of thanks were given to the legal advisers for their services, as had already been done at a previous stage to the Conveners of the Union Committee and various members, who, as conveners of sub-committees and otherwise, had given exceptional labour and help to the forwarding of the Union.

The final item on the programme was the formal adoption of the overture on Union, and a solemn feeling passed over the Synod as it found itself face to face with its last act. Dr. Forrest of Skelmorlie moved that "with the unanimous approval of all the Presbyteries, the Synod enact and ordain that an incorporating union may be effected by the Synod in the terms of the Uniting Act." In his opening sentences he emphasised the solemnity of this final act, and recalled the minds of his audience from the disturbing influence of any personal regrets for the surrenders involved to those wider and paramount considerations which should rule their action. He pointed out how the project of union had been before the Scottish people for nearly forty years, how both in its principles and details it had been discussed with a minuteness and a publicity such as had been bestowed on no other question, and how in the face of every conceivable objection that had been urged, the people had gradually settled down to the conviction that the thing was right and inevitable. Equally significant was the consenting approval of their action by the Free Churches of the world. Those who would have been glad of the failure of this movement would not have applauded the failure as a proof of high principle, but condemned as an illustration of petty and divisive sectarianism. The union was removing at least one reproach from Presbyterianism; it would strike a resounding note through Christendom, and help forward in ways they could not conceive the great cause of Christian unity. It was easy to disparage this union as an ecclesiastical arrangement, and to point to problems of Christian belief and the social applications of religion as the fundamental questions, but the fact was that this union commanded such steadfast support because of its bearing on the right treatment of these. The only unity truly Christian was that which came from within the Church, from realising that it was the Spirit of the Lord Himself who taught them to distinguish

between the vital and the accidental. Fusion had in this way become a necessity, for the old reasons for separation had simply melted away, and they were enabled to reconcile earnestness with tolerance, and unity with comprehension. Their union would subserve the more adequate treatment of social problems. The Church thereby became more representative of the national life; the various needs of the community received fuller expression, and the very variety of knowledge and opinion ensured that no aspects of the social question were overlooked, and that no rash and one-sided views should prevail. All these convergent considerations seemed to indicate that they were acting in accordance with the purpose of Him who created the Church. They were being borne along on a wave of spiritual influence, not of themselves. As for the taunt of absence of popular excitement, such as was seen at the Secession or Disruption, it was to be remembered that then a protest had to be made, and made at once, and the feelings appropriate to such a crisis were quite different from the quiet, serious consciousness of duty appropriate to a union of Churches. They were animated by a sane judgment of its relative importance. The act in which they were engaged was but an instalment towards the solution of a greater question which lay very near the hearts of the people—the union of their Scottish Presbyterianism. They had no intention of laying aside or suppressing their conscientious convictions, whether on Church and State or other matters, but although the path to the farther goal was beset with obstacles, they must accomplish the lesser and immediate duty. And they did not conceal from themselves the sacrifices this involved. They were parting with associations dear for their fathers' sakes and doubly dear from their own experience. But it was not for them to determine the conditions under which God's kingdom should be best advanced. The future into which they went would have its own difficulties and perplexities, but —*sursum corda*—they lifted up their hearts. And believing, as they did, that Christ's ideal of His Church was not only a unity but a manifested unity, they rejoiced to be permitted to labour in any measure for the realisation of that end by the creation of a Church, free, large, comprehensive, inclusive of many divergent types of Christian thought

and life, but loyal in every part to its one Lord and Head.

Dr. Forrest spoke with a clearness, firmness, and fluency which rose in passages into eloquence; and his masterly statement of the situation and of the reasons and spirit which inspired the decision for union, was warmly applauded. **Mr. John Cowan**, Edinburgh, briefly seconded the motion. He desired to testify that the elders of the Church were going into the union with deep earnestness and heartfelt sincerity and rejoicing, believing that in this action the Church was humbly seeking to do the will of God.

When the motion was formally put, not a hand was held up in opposition, and its unanimous adoption was emphasised by the whole Synod again standing and holding up their right hands. The Moderator then called on **Principal Hutton**, as the oldest ex-Moderator present, to lead them in prayer. This was just one of those occasions which reveal the spiritual tenderness and pure insight of the childlike heart which lies at the core of Principal Hutton's varied qualities. The prayer that went up from it touched and united all hearts. Most lowly, simple, confiding, and comprehensive, it uttered our thanks to God for all the way by which we had been led, entreated pardon for all defilement and cleansing for His service, and invoked guidance and blessing in the new way which we had not passed heretofore. Then subdued but glad, as men under the cloud of the Divine presence, we rose to sing the verses immemorably associated with the close of Synods and Assemblies—

"Pray that Jerusalem may have
Peace and felicity."

We awaited the first note of "St. Paul's," the tune which seemed immemorably wedded to those verses, but Mr. Hibbs of Kilmarnock, who had splendidly led all the praise of the Synod during this meeting, started a different note, and it was a moment or two before we caught the strain of "Boswell." It proved no disappointment, for the melody gave fine expression to the words, and the whole heart of the Synod was in the song. Then a few necessary formalities were run through, and the last meeting of the United Presbyterian Synod was closed with the apostolic bene-

diction, to which many a heart responded, "Amen."



ALEXANDER PEDDIE, ESQ., M.D., EDINBURGH.
MEDICAL ADVISER TO THE FOREIGN MISSION BOARD
FROM 1845 TO 1895.

Dr. Peddie was present at and remembers the Union between the Associate (Burgher) and General Associate (Antiburgher) Synods in 1820, forming the United Associate (or Secession) Synod. This Union took place in Bristo Church, of which Dr. Peddie's father, the Rev. James Peddie, D.D., was then minister. Dr. Peddie also witnessed the Disruption in 1843; he was present at the Union between the Secession and Relief Churches in 1847 in Tanfield Hall; and now at the Union of 1900.

THE MEETINGS OF THE UNITED PRESBYTERIAN SYNOD.—From 1847 to 1900 there have been in all sixty meetings of the Synod of the United Presbyterian Church. Of these fifty-four were the ordinary meetings in May. The other six meetings were held as follows:—In October 1847, for ordinary business, in consequence of the recent Union; in December 1874, *pro re nata*, to declare the position of the Church in relation to the Patronage Act of that year; on 13th June 1876, in Liverpool, to consummate the Union with the Presbyterian Church in England; in July 1876, *pro re nata*, to fill the vacancy in the professional staff caused by the death of Professor Eadie, two of the other professors having been newly appointed, and one other chair in the newly reorganised Hall not yet filled; in July 1879, *in hunc effectum*, to dispose of the case of the Rev. David Maerac; and on 30th October 1900, *in hunc effectum*, to consummate the Union with the Free Church.

Free Church General Assembly.

IT is fitting that there should be introduced here a brief outline of the proceedings in the Free Church Assembly. Special interest attached to these, for besides the great act to be accomplished, there was a certain element of opposition to be reckoned with, and there was uncertainty as to how it might develop. The Hall was crowded in every part. The Rev. Dr. Ross Taylor took the chair at half-past eleven o'clock, and after the opening devotional exercises, preached from I Corinthians xv. 25: "For He must reign, till He hath put all enemies under His feet." Thereafter the Assembly was constituted by prayer, and on the motion of the Rev. Dr. Stewart of Lovedale, seconded by the Earl of Moray, Dr. Ross Taylor was unanimously re-elected Moderator. His moderatorial address dealt with the teaching of the New Testament on the subject of the unity of the Church. The welding of all men into the unity of a common brotherhood Paul declared to be the purpose of God from the beginning, and that unity was to be revealed in and accomplished through the Church of Christ. That did not mean only the invisible Church. If their fathers before 1843 had contended only for Christ's headship over an invisible society, no one would have thought it worth while to dispute the assertion. The unity of the body of Christ, as well as Christ's headship over it, was to be manifested in the visible Church, and this truth dictated their duty in the present and their hope for the future.

The Committee on Bills and Overtures and a Committee to classify the returns to the overture on Union were then appointed, and the Assembly adjourned for half an hour in order that they might prepare their report. On resuming, Dr. Winter of Dyke reported on behalf of the latter Committee that of the seventy-five home Presbyteries, seventy-one approved the overture and four disapproved, while of the eight foreign Presbyteries, one made no return, and the other seven approved.

Principal Rainy then rose and was received with loud and prolonged applause, the whole Assembly rising to their feet. He simply laid upon the table the report of the Union Committee, and in a few sentences

moved that it be received. A protest was then tabled by five ministers and five elders, to the effect that, in taking part in the discussion of the question of Union, they were not to be held as admitting the competency of the Assembly's procedure in that direction. Following upon this, a petition was presented from 500 elders requesting that proceedings should be stayed until a reference of the question had been made to kirk-sessions and to congregations. Five elders appeared at the bar in support of this petition, and two of them spoke in support of it. Mr. R. A. Moody then moved a motion on the lines of the petition and providing for a vote being taken on the question in every congregation, and the results reported to next Assembly; this motion was seconded. Principal Rainy moved to the effect that they decline to take the steps recommended by the petitioners. He pointed out that the position assumed by the petitioners implied that Presbyterianism was a failure, and by a rapid narrative of the history of their proceedings, showed how at every stage care had been taken to inform the Church of the movement and how manifestly the enlightened judgment of the Church had approved it. Proceeding upon Presbyterian lines, they were giving effect to what was manifestly the mind of the Church, and this proposal was belated and unconstitutional. Mr. C. J. Guthrie, Q.C., in seconding the motion, said that it seemed to him that the position of the petitioners implied that the Free Church was not a genuine Presbyterian Church. On a division, only thirteen votes were cast for Mr. Moody's motion.

Principal Rainy then very briefly moved the adoption of the Uniting Act, which was seconded by Mr. P. C. Mackintosh, Glasgow. The Rev. Mr. Bannatyne of Culter moved an adverse motion, which was seconded by Mr. McNeilage, Glasgow. On a division, Principal Rainy's motion was carried by 643 votes to 27. Against this decision the Rev. Mr. Cameron, Brodick, read a protest signed by five ministers and two elders, claiming that the majority must be held as having seceded from the Free Church of Scotland, and must be treated accordingly.

Thereafter a cordial vote of thanks was given to the Union Committee, and especially to the Convener, Principal Rainy, and the Vice-Convener, Dr. Ross Taylor, for their labours; and at the call of the Moderator, the Rev. Dr. Murray Mitchell led the Assembly in thanksgiving and prayer in connection with the decision that had been taken.

Two administrative Acts, identical with those adopted in the United Presbyterian Synod in reference to the appointment of General Trustees and the vesting of property, were then passed, the minority taking a division upon each, and exhibiting

smaller figures than on the principal division. The resolution to adjourn to meet in the Waverly Market was also opposed by the minority, who desired to meet again in the Assembly Hall, and dissents and a protest were laid upon the table before the sederunt was closed with the benediction. If to the proceedings in the Synod belonged the lustre of perfect unanimity, to those in the Assembly belonged the grandeur of a practically united Church refusing, even at the cost of unwelcome severance from a section of their brethren, to be stayed or turned from a step recognised as a sacred duty, and for which the hour had struck.

The Meeting for Prayer.

ON Tuesday evening a devotional meeting was held in the Synod Hall. It was known that there were to be no speeches nor remarks of any kind, so that the sole attraction to the meeting was the opportunity of united waiting upon God for a blessing on the union of the Churches. But this was enough to fill the Hall full to the backmost seat above and below. If in the far-off corners there were some vacant seats, these were balanced by the numbers who stood in the passages nearer the platform, unable to find seats. Such an assemblage for such a purpose was itself a token for good.

The Rev. John Young, Home Mission Secretary, presided, and the Broughton Place Church choir led the praise. Verses 7-11 of Psalm lxxviii.—

"O God, what time Thou didst go forth
Before Thy people's face;"—

were sung, and then the chairman led in a brief prayer of invocation, after which he read a selection of verses recounting the bringing up of the ark into the temple of Solomon, the cloud filling the house, and the thanksgiving and prayer which followed (2 Chron. v. 4, 5, 7, 11-14; 1 Kings viii. 54-60). Then came Hymn 454—

"The Church's one foundation
Is Jesus Christ her Lord;"—

and prayer was offered by the Rev. David Cairns of Stichel, in which our hearts were drawn out in special thanksgiving for the Divine leading and favour manifested

towards both Churches unto the present hour. Another hymn was sung, No. 461—

"Glorious things of thee are spoken,
Zion, city of our God."

Mr. W. J. Slowan, Glasgow, read Isaiah lxii.; and then again we bowed in prayer while the Rev. Dr. Hood Wilson and Mr. Colville, M.P., led us in earnest pleadings with reference to the spiritual needs of our own land, and for grace and power to the united Church to fulfil the service due to Christ at home. Hymn 459 followed—

"Through the night of doubt and sorrow
Onward goes the pilgrim band."

The prophetic vision of the joining into one of the two sticks of Ephraim and Judah, with the promises of the blessing to follow the union (Ezekiel xxxvii. 15-28), was then read by the Rev. Dr. R. G. Balfour; and once more we bowed in prayer whilst the Rev. W. D. Moffat and the Rev. Dr. Wells gave voice before God to the desires which arose in our hearts as we looked out upon the heathen world and our work there, and the native Churches in their varied needs, and the land that was yet to be possessed. Then the song of grateful and triumphant faith was lifted up (Psalm lxxii. 16-19)—

"Of corn an handful in the earth
On tops of mountains high,
With prosperous fruit shall shake, like trees
On Lebanon that be;"—

the Rev. Dr. Reith pronounced the benediction, and we separated with enlarged expectation of blessing on the morrow and strengthened faith for the future beyond.

Union Day—31st October.

THE long-looked-for morning came,—and there was heavy rain! The hope of a smiling sky, fostered by the fine promise of the previous days and cherished mainly because of the scenic procession, was sadly dashed. Happily, however, as the morning wore on, the rainfall became slighter, and, if still a drawback, seemed to be no hindrance to the eager interest in the proceedings of the day. Shortly after ten o'clock the Synod Hall was filled with waiting members, ready for the march. Under the direction of Councillor Waterston, the City Marshal, they passed out of the hall two abreast, the Moderator and Clerks leading the way, the ex-Moderators, the officials of the Church, the professors, and others following in order. Traffic was suspended in Castle Terrace; and the east pavement of Lothian Road and the south pavement of Princes Street were kept clear by a line of policemen stationed a few feet from one another along the edge of the pavement. Behind them stood a row of onlookers, somewhat loose, perhaps, in Lothian Road, but all along Princes Street compact and observant,—two or three deep even at the west end of Princes Street, but naturally deepening eastward towards the Mound, where the two processions were to meet. Here a strong barricade had been erected, closing all traffic on the Mound, and guarded by policemen, mounted and on foot. Very dense was the crowd behind the barricade; and while farther west many a window had its interested occupants, here every window was crowded, and handkerchiefs waved the greetings of rejoicing sympathy.

At the Mound, as the United Presbyterian procession turned to the right, the Free Church procession was seen descending the slope, and on the pavement opposite the opening between the Royal Institution and the National Gallery the two Moderators met and shook hands. Immediately before, the remark had been made, "Why, it's fairing!" and umbrellas began to go down, and the happy omen of the two Moderators meeting in the first moment of better weather was matter of frequent congratulatory reference afterwards. A brief pause, while photographers essayed a record of the scene of

meeting, and then the now united procession began its march, passing across the Mound between the Royal Institution and the National Gallery, and then along the south pavement of Princes Street, to the Waverley Bridge. As each United Presbyterian couple met its corresponding Free Church couple, it was generally the case that the four shook hands, and the two men in the centre changed places, so that each man had for his neighbour one of the other Church; and in this way many new personal links were formed of abiding influence, for no man will ever forget the companion he walked with from the Mound to the Waverley Market. Several Free Church ministers and elders not members of Assembly took part in the procession, but when all had paired, some sixteen United Presbyterians were left to march together as a rearguard.

Along this shorter section of the route the crowd of onlookers was very great, both on the street lining the pavement on which the procession moved along, now four abreast, and in the windows looking down from across the street. A few cheers were raised, and many handkerchiefs were waved from the windows, but the temper prevalent in the multitude of onlookers was not that of effusive emotion,—it was rather that of deep and devout interest in a historic sight—a deed of moment for the history of Scotland. Barricades had been erected across the Waverley Bridge, both at its Princes Street end and at a point between the entrance to the Market and the entrance to the Waverley Station. Between these the procession crossed over and down the lane, and so entered the Assembly Hall which had been reared by the genius of Mr. Lowrie inside the Market building, like a fairy but substantial fabric, within the short space of forty-eight hours.

The first impression on entering the hall was one of pleasant surprise. Outside all was dull and grey; here all was bright and cheerful. A vast flat floor, extending in length from east to west, enclosed by comparatively narrow galleries at either end, as well as along the whole north side, and with the platform projecting from the centre of

the south side,—such was the structure. On the south side the Market gallery above the platform, on either side, was made available for the public. The whole interior was draped with crimson, relieved by a graceful festooning of yellow, while the roof was formed of long breadths of red, white, and blue, which ran across like curtains of the tabernacle, hiding from sight the dingy glass roof beyond, but themselves transparent with the daylight that, passing through them, filled the hall. Here and there upon the walls and above the doorways were fastened swords that had flashed at Drumclog and Bothwell Brig and Airdsmoss, and banners that had waved over these and other Covenanting battlefields, as well as banners that had celebrated the Revolution of 1688 or floated over Tanfield in 1843. Illustrating more recent developments were spears collected by Dr. Livingstone in Central Africa, and a modern Covenanting banner of the Christian Endeavour Union. A large sounding-board curving forward from the rear of the platform and wires radiating from over the Moderator's desk no doubt helped to render the acoustics wonderfully good for so vast a hall.

The galleries and the parts of the floor allotted to the public were almost entirely full, even so early as twenty minutes to eleven, when the first files of the procession made their appearance. It took nearly three-quarters of an hour before the last arrived; and by that time the hall was densely full. The sight of the great multitude, ranged like a gigantic phalanx, with encircling battalions on the raised tiers around, numbering altogether over 6000 souls, animate with emotion and expectancy, was itself inspiring. On the platform, on either side of the Moderator's chair, and behind, sat ex-Moderators, conveners of the principal committees, and secretaries, invited guests, distinguished visitors, and several prominent laymen. The Earl of Aberdeen was received with a cheer on his entrance before the proceedings began, and the Earl of Rosebery was similarly recognised when he slipped into a chair beside the Moderator's just as Dr. Mair was closing his speech, in proposing the election of Principal Rainy as first Moderator. It may be mentioned here that some sixteen Churches in the United Kingdom, the Colonies, and the Continent, had sent delegates and con-

gratulatory addresses,¹ while telegrams of Christian salutation and prayer from many quarters at home and abroad came flocking in, and were intimated at various times during the proceedings.²

By half-past eleven all were ready for the opening, and at the officer's cry of "Moderator" all rose and stood in a silence most impressive after the sound of movement and conversation that had filled the waiting minutes. The Moderators, preceded by their officers, and followed by the Clerks, law agents, and precentor, passed on to the platform, and as soon as they had taken their places, **Dr. Ross Taylor** rose from the Moderator's chair and gave out Psalm cxxxiii.—

"Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell."

It was sung magnificently. The precentor, Mr. Fraser, struck up the old tune of "Eastgate," in former days so commonly associated with this Psalm—a tune excluded from our new Psalmody, but surely destined to be restored in the next edition, after its use on this historic occasion. The Assembly caught the tune at once, and sang in splendid tune and with the fervour of full and glad hearts, while down the cheeks of not a few good men the tears were trickling. We heard afterwards that the grand volume of holy song, as it rolled upwards, arrested

¹ Namely:—Presbyterian Church of England; Calvinistic Methodist (or Presbyterian) Church of Wales; Presbyterian Church in Canada; Presbyterian Church of Victoria; Presbyterian Church of South Australia; Presbyterian Church of South Africa; Congregational Church of England; Wesleyan Methodist Church; Baptist Church; Congregational Union of Scotland; Waldensian Church; Christian Missionary Church of Belgium; Dutch Reformed Church of Africa; Presbyterian Church of Jamaica; Free Evangelical Church of France.

² From the following places and persons amongst others:—Queensland; Chalmers Church, Hobart; Irish Branch of Evangelical Alliance; Evangelical Italian Church; Eastern Reformed Presbyterian Synod in Ireland; Committee of the Religious Tract Society, London; Rajputana Mission; Union Church, Constantinople; Lovedale; Eglise Libre, Geneva; W. M. Teape, vicar, South Hylton; Sheriff Campbell, Stornoway; Stornoway Free English Kirk-Session; Church of New South Wales; North Wales Association of Calvinistic Methodists; Loyal Unionists in Genuroqhart; Ex-Provost Peattie of Craik, now in his ninety-second year, who was present at the Union in 1847; Buda-Pesth missionaries; Free Church of Watford and district; General Assembly of the Church of Tasmania; Princeton Seminary; Otogo Synod; the United Missions in the Transkei.

and impressed the passers-by in Princes Street.

Dr. Ross Taylor then offered prayer, and constituted the General Assembly of the Free Church. Thereafter **Dr. Mair** took the Moderator's chair, and having read Ephesians iv. 1-16, led in prayer, and constituted the United Presbyterian Synod. The final minutes of each Court adopting the United Act were read by Dr. Melville and Dr. Kennedy respectively, applause accentuating the word "unanimously" in the minute of the Synod.

Dr. Murray Mitchell moved the adoption of the Uniting Act. Ordained five years before the Disruption, the oldest missionary and second oldest minister of the Free Church, Dr. Mitchell was received with cheers as he advanced—the old kindly smile lighting up his fine venerable face—to the rail in front of the Clerks' tables. Declining formal argument as now unnecessary, he said that union would bring them greater strength, but this strength was not to be used for political purposes, nor in the way of aggression upon other evangelical bodies, towards whom they desired to cherish the most brotherly feelings. They desired to see all the Presbyterianism of our land gathered into one Church, and until then there ought to be large co-operation. This was not the first union of Churches they had witnessed. There had been not a few in Scotland, and there had been unions in England, Ireland, Canada, Australia, Holland, and the United States. On all these the blessing of heaven had distinctly rested, and they confidently looked for it also upon this, the latest, but not the least, and, he hoped, not the last. The desire for union was not a new thing in Scotland. If they went back 250 years they found one united Church, and that Church gave up its own Confession and adopted the Westminster Confession, and altered considerably their forms of worship for the sake of unity. Further, in their Book of Polity, their fathers expressed a desire for an ecumenical Assembly, an Assembly of the Reformed Churches all over Christendom. They held that the Church visible ought to be visibly one. If we had not yet attained, he trusted that we should attain, to the full measure of our fathers' wish. What was needed now by the Church and the nation was a baptism of fire, whereby their work at home and the

work abroad among the heathen nations would be largely blessed and largely extended. Praying and believing that the union would be a blessing to Scotland, and through Scotland to the world, he had the honour and the joy of moving that the Uniting Act be adopted.

It fell to Dr. Henderson of Paisley to second the motion. There are twelve older ministers—pre-Union ministers—in the United Presbyterian Church; it was thought at one time that the oldest of them all, the Rev. Dr. Frew of St. Ninians, now the father of the United Free Church, might have been present to take part in the proceedings, but although hale and active and able for frequent ministerial and public service, he judged it advisable not to risk the excitement of this gathering.

Dr. Henderson came forward as the eldest son of the United Presbyterian Church, the first ordained after the Union of 1847. He said he represented a Church that had its origin in a union, and having been a minister of it during the whole period of its existence, he was well qualified to speak of the benefits of union. Certainly if constant youthfulness of life be one of these, Dr. Henderson, erect, lithe, his hair still jet black, himself notably illustrated it. His words, fitly chosen and well spoken, were warmly received. Vinet had somewhere said, "You reason, therefore you doubt." The reasonings were past, and he trusted the doubts were also gone. They had decided the matter already in their separate Church Courts; the terms of agreement had been adjusted; and now all they had to do was to affix the seal to this new Solemn League and Covenant. At one in all the grand essentials of Christian truth and duty, and one also in regard to questions of ecclesiastical discipline and order, they thought that, having attained these matters, they should walk by the same rule and mind the same thing. They trusted that they were in the path of duty, and that being found in that path, the Master's blessing would rest upon them.

The motion was then put to the assembled Courts and was adopted by all the members standing up, with uplifting of their right hands. While they so stood, Dr. Ross Taylor said: "In the presence of our Divine King and Head, the King and Head of the Church, and with the concurrence of my brother

Moderator, I declare the Act of Union finally adopted, and that the Free Church of Scotland and the United Presbyterian Church are now one Church of Christ Jesus, under the designation of the United Free Church of Scotland." And then, before any feeling could be expressed in any way by the audience, he added, "Let us praise God by singing a part of the 72nd Psalm"; and in the grand old doxology—

"Now blessed be the Lord our God,
The God of Israel"—

sing to the tune of "Tallis," the solemn emotions of thanksgiving and adoration were uplifted from the great multitude to God. As soon as the strain ceased, and while the audience were still standing, the two Moderators faced each other, and before joining hands, said:—Dr. Ross Taylor: "It is now my high privilege, in name of the Free Church of Scotland, to offer you, honoured brother, as Moderator of the United Presbyterian Synod, the right hand of fellowship in token of the happy union now formed betwixt the two Churches."

Dr. Mair: "I have equally the high privilege, in name of the United Presbyterian Church, of offering you, honoured brother, Moderator of the General Assembly of the Free Church of Scotland, the right hand of fellowship in token of the union now happily consummated between our Churches."

The two Moderators then clasped hands, and immediately a burst of cheering began, but Dr. Ross Taylor, raising his voice and hand to still it, continued with great solemnity: "And may the three-one God, the Father, Son, and Holy Ghost, richly bless the United Free Church of Scotland."

Dr. Mair: "And make it a blessing to Scotland, and the world, and a glory to our Lord and King."

Dr. Ross Taylor: "Amen."

Dr. Mair: "And Amen."

Then the long tension found relief in repeated cheering, amid which the audience continued standing, watching with interest the process of the signing of the Uniting Act by the Moderators and Clerks.

This completed, Dr. Ross Taylor intimated that the first General Assembly of the United Free Church of Scotland would now be constituted by prayer; and at once the assemblage quieted down into silence. In earnest tones and in choice terse phrase, Dr.

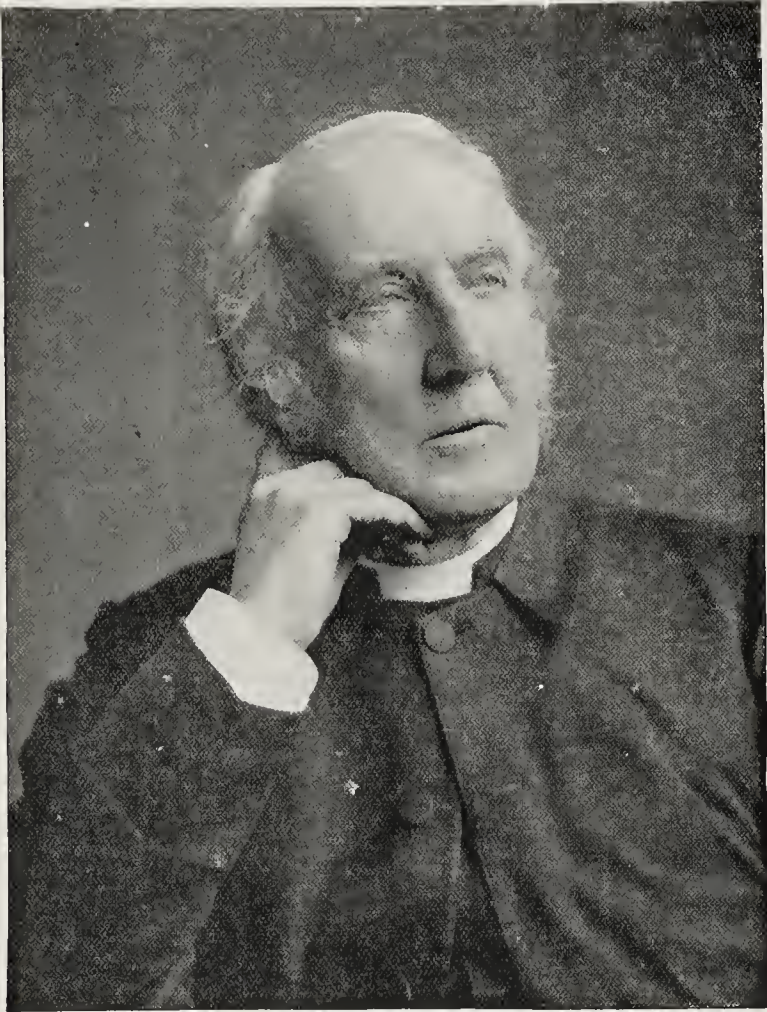
Ross Taylor led in prayer, giving thanks for what had been seen that day, and imploring the presence of the Holy Spirit in the newly constituted Church, that He might inspire the unreserved dedication of every member for holy service, and making intercession for all men and for all interests meet to be remembered at such a time.

Then the rolls of membership were laid on the table by Dr. Melville and Dr. Kennedy, and intimation made that the Assembly was now ready to elect a Moderator.

Dr. Mair promptly rose, and with aptly pointed speech nominated Principal Rainy. His was the only name that had been mentioned either on the Free Church side or the United Presbyterian side of the United Church for this unique distinction. No name was more widely known throughout Scotland. His record had always been of the first order. As a student, he occupied a distinguished position. Ordained at Huntly in 1851, he was in three short years thereafter translated to the Free High Church, Edinburgh—in 1854. In 1862 he was appointed to the chair of Church History in the New College, and in 1874 he was raised to the Principal's chair. In 1863 he received the degree of Doctor of Divinity from his own University of Glasgow. Again, in 1884, on the occasion of its grand tercentenary, he received the same degree from the University of Edinburgh. In 1887 he was Moderator of the Free Church Assembly. As an author, he had done excellent work in theology, in Church history, and in exegetics. As a professor, his students throughout the United Kingdom and the Colonies testified to his efficiency and to his inspiring influence as a teacher, and there was probably no theological professor in the whole of the country who had had the honour of passing more foreign students through his hands than Principal Rainy had done. He was not merely an eminent Churchman and master of Church affairs, but he had taken a deep interest in matters relating to the social and moral welfare of the people, and had even borne himself, in the face sometimes of not a little obloquy, as the calm, strong man who knew what he was about, and was trying to do the right, and to do it in the best way. It scarcely needed to be said that he was in deepest sympathy with that evangelicalism, and with

that principle of spiritual independence, so dear to the whole united Church. His many services to the cause of union were

the union movement as a motor power and guide, it would be the name of Dr. Rainy. He was the sole survivor of the Free



Robert Rainy D.D.

next touched upon, and Dr. Mair truly said that if there was any name which the future would associate more especially with

Church Committee on Union appointed in 1863, and his election to-day would bind together all the Union negotiations from

their beginning to their close, and would be the means of doing honour in his person to the venerated men who had passed away, and of associating them with us in our day of success and rejoicing. If honour were put on him by this election, he would reflect honour on the Chair he was the first to occupy.

It had been expected that the Earl of Moray would second the nomination, but the state of his health prevented him from attending, and **Lord Overtoun** was called to take his place. He said that to know Dr. Rainy was to love him, and the reason why some had not loved him was because they did not know him. He had kept before him the glorious aim of the noble band who formed the first Union Committee, and he had pursued that aim with the perseverance and ability of a statesman, and with a candour and a gentleness which had commended themselves to all who had anything to do with him.

The motion was put to the Assembly by Dr. Melville and passed with acclamation. Several ex-Moderators and elders then left the platform for the Moderator's room, and immediately returned, conducting Principal Rainy, who was received by the Assembly standing, and welcomed by the two ex-Moderators, Dr. Ross Taylor saying, "It gives me inexpressible pleasure to welcome to the Chair of the first General Assembly of the United Free Church of Scotland one who has so wisely thought and so earnestly laboured and so devoutly prayed to bring about the result we to-day witness."

Principal Rainy then took the Chair amid loud and prolonged applause. When this subsided, he proceeded to deliver his Moderatorial address. As an interpretation and exposition of the deed of union, and as a testimony of the spirit in which union was accomplished, it was as perfect as a speech so limited in time could be; it was read with a simple majesty of manner in harmony with the occasion, and with a voice that carried far, enabling the audience to follow the pronouncement with keen attention and admiring approval. The speech is here given in full.

FATHERS AND BRETHREN,—I thank you with all my heart for the honour you have conferred upon me in calling me to the Chair of this Union Assembly. It is no small privilege to be so associated with the proceedings of this auspicious

day. To-day we see many hopes crowned, many prayers answered; and we stand at the portal of a future which we humbly beseech our King and Head to render great and good. Our hearts are full of praise and prayer; and we humbly offer ourselves to be consecrated of new to the glory of Him whose we are and Whom we serve. We join together for His service. The Lord accept and bless it. I reckon this to be a great day for Scotland and for Presbyterianism; and I trust it may prove helpful in its influence even beyond Scotland and beyond Presbyterianism. It is interesting to feel, as I do, that I have seen the last of the great readings which were necessary in order to assert supremacy of conscience and achieve the liberty of the Church, and that now I participate in so great a movement towards a reconstruction of our Presbyterianism.

WHAT WE INHERIT AND WHAT WE NEED IN UNITING.

Into both of the two Churches now united there flowed together various streams of Scottish Church life, each, with whatever failings, exhibiting a history of notable fidelity, patience, and sacrifice; each reproducing in its own way the features of our Reformation Christianity, and each maintaining substantially the same ideal of the divine life in human souls. All of them originated in some notable exercise of heart and mind over truths of God's Word and events in God's providence. And all had found, sooner or later, that the truths they cherished and the ends they sought could be better served by enlarged fellowship than by solicitous separation. So they came together. Now the two greater streams have joined. And when we think of all the names which constitute that evangelical succession to which we look back, along those various lines of descent, when we think what thought, what toil, what lives of enduring sacrifice for truth, for right, for the welfare of the Scottish people have left their memory and their results in our keeping, we may well feel that to us much has been given, and of us much must be required. We should make defection from the faith and the loyalty of these our predecessors, if we regarded any of them as infallible, if we shut ourselves out from the lessons which God may teach us in our own time. Yet, meeting as we do under the influence of these memories, a new consciousness of our opportunities and our responsibilities takes possession of our minds. We pause, awaiting and humbly expecting a new mission that will send us forth together with a fire in our hearts to be witnesses afresh for Him. We ask for the Holy Ghost, without whom is neither life nor fruit; we ask for the spirit of light and life, of comfort and of power. We ask and we will ask

believing—for if we who are evil know how to give good gifts to our children, much more will our Heavenly Father give the Holy Spirit to them that ask Him. His presence and power we invoke for ourselves, our congregations, our work at home and abroad; and not for ourselves only, but for all the Churches of the saints.

THE CHURCH OF THE REFORMATION.

But we look back, further, to the undivided Scottish Church, whose troubled but glorious history is so dear to us. It was a Church which, by noble effort and splendid sacrifice, not merely maintained and handed down to us an ecclesiastical freedom and efficiency, which we will never give away, but it did far more; it wrought into the minds of the Scottish people a conception of religion, of the life of God in the soul of man, of conversion, of fellowship with God, of prayer, and multiplied specimens of it among the people, in a way that is for ever memorable. We do not wish to be blind to the defects of our fathers, or to the instances in which they may have erred in the difficult and perilous path they had to tread. But we glory in the thought that no society has so good a right as ours to claim inheritance in the enthusiasms and the heroisms of the Scottish Church. The Free Church in her earliest days was led to lay stress on its claim to be the true historical representative of the Church of Scotland,—separating at the call of duty from the State,—but carrying on the principles and the life of the Scottish Church, and at the same time renouncing none of its responsibilities. It was led to this by the circumstances of its history—by the whole tenour of the ten years' controversy and by the very nature of the Disruption. At the same time, opportunity was early taken to emphasise the position that this claim was not meant to be at all exclusive of those branches of Scottish Presbyterianism which at earlier periods had taken their stand on grounds not unlike those which determined the Disruption. What we claimed we gladly consented that they should also claim. And our attitude to-day makes it clear how fully in our view this holds of the United Presbyterian Church. But in a case of this kind it is not enough to plead identity of principle, nor even continuity of life, of worthy action and endurance. The place that is practically claimed must be vigorously filled. And both our Churches may feel to-day that a long step has been made towards a more adequate embodiment of that idea and of these claims, and towards a worthier discharge of the responsibilities which they involved.

THE ESTABLISHED CHURCH.

But when this is said, it is impossible to be

silent as to the great Church which is recognised by law as the Church of Scotland, and which *de facto* fills so great a place among us by its numbers and by its activities. There is the less need to be afraid to speak, because the temptations to antipathies and exasperations have so largely passed away, or, if in any respect they exist, are such as may be easily surmounted by Christian minds. Ascribing to our friends the same conscientiousness in holding their present position which we claim for ourselves in holding ours, we must still say that, as is well known, the legal position which they hold does not appeal to our minds. But in respect of their share in the doctrinal and constitutional features of Scottish Presbyterianism, in respect of the mass of our fellow-countrymen who find their religious home under their roof, in respect of their practical articulation with Scottish life in its various strata, in respect of their evangelistic activity at home and in the mission field, and in respect of the social ties everywhere existing between their members and ours, we do emphatically own the great share they have in the inheritance which we also prize so much, and we own that without them we cannot be made perfect. Out of this union will come, I trust, in the end, though I do not know how it is to come, yet come I trust it will, a larger Presbyterianism for Scotland, devoted to the advancement of our Lord's kingdom, very friendly I hope to the civil authority, very serviceable to the welfare of the nation, but free from the temptations and the risks of a statutory connection with the State. I do not hide from myself how strong the sentiments are which oppose themselves to this solution. I remember Principal Tulloch saying to me once emphatically, "Do not mistake me; it is not with me a question of teinds; I am a Church and State man." Well, we are all of us in higher hands. Meanwhile I have stated what is both my steadfast expectation and my ardent desire.

OTHER CHURCHES.

You would hardly pardon me if at this point I failed to advert to the smaller bodies of Presbyterians, who have found it necessary to be separate from the Establishment, but have not seen their way to unite with us. Let me only say that we regard them with great respect and with fraternal affection; and few things would rejoice us so much as to see the separation between us terminated. We understand the strength of the convictions which they cherish; but we are unable to see that they are such as might not exist and operate more advantageously in a larger fellowship. As to other bodies of Christians in Scotland, or beyond it, from whom we must be contented to be more or less ecclesiastically

separated, we have long learned to appreciate the common Christianity, and in most cases the doctrinal agreement as well, which underlies our differences; and we hardly need assure them of the cordiality with which we countenance their Christian labours and attainments. We thankfully acknowledge, too, how sincere, generous, and encouraging is their goodwill to us, testified in so many cases by the presence of their delegates here to-day. Some of them, as the Presbyterian Churches of Ireland and of England and of the Colonies, and of America, are separated from us merely by local distances; others, whom we trust and esteem no less, diversify the monotony of our Presbyterianism by various interesting features of Church life, while all look back on histories of illustrious service and sacrifice.

THE UNITING CHURCHES AND THE STATE.

With regard to the two Churches now uniting, the only difference which ingenuity itself could allege between us had regard to the function of the State in reference to religion and the Church. This, having been discussed in the Voluntary controversy with much animosity, continued to present itself as a problem after the Free Church separated from the State. I do not undervalue the interest and importance of the general question. But I have long been persuaded that in most cases the difference is not in principle. It resolves into a perfectly sincere and natural difference of judgment, first, as to the true conception of the function of the State, and secondly, as to the conditions under which its power must be exercised. Hardly any Christian doubts the rightful supremacy of Christ, as over every man, so over every form of human society. That supremacy must especially have place as regards those forms of human society which are universal and providential—the family, the nation. Here I will use the language of a decided Voluntary, Dr. William Anderson of Glasgow, in 1847, the year of the union of the Secession and Relief Churches: "I summon attention to that fundamental truth of our faith that God has exalted His Son Jesus to be King of nations, and, among others, of our own. . . . Observe, therefore, that He, Jesus Christ, is our nation's King universally, not only in respect of His being Sovereign Lord of every class, and of each individual of every class, but of each individual in every capacity, character, and relation, in which he subsists:—That our Queen is responsible to Him, not only for her personal faith and conduct, and for the regulation of her household and the order of her Court, but for the manner in which she discharges all her royal functions in the stewardship of His power; that her ministers are responsible to Him for what measures they do, or do not, introduce"

—and so he pursues the illustration through all classes and conditions of men, and winds up with this: "Such is the standard by which God takes account of our national character—the manner in which all classes, privately and publicly, personally and officially, render or refuse loyal homage and service to Jesus Christ, His Son." This supremacy, I have said, must especially have place as regards those forms of human society which are universal and providential—the family, the nation. But as regards the latter, under pretext of expressing loyalty to Christ, we cannot surely dismiss the plea, as undeserving of attention, that the nation ought not, in the first place, to traverse its own primary natural obligations—for example, the maintenance of justice; nor, secondly, ought it to undertake functions which it has not been qualified to discharge with safety, and which also have been otherwise provided for. It is natural that in Churches there should be diversities of opinion on points arising in this field. And there are such differences in both the Churches. On the other hand, both for a good many years have thought fit to express an opinion with respect to the existing connection of Church and State. But whatever opinions we have expressed on that subject as separate Churches, or may yet express as a united one, that has had simply nothing whatever to do with our union, except in so far as it gave us reason to believe that differences between us were not likely to cause us much trouble.

WHY THEY UNITED.

That which chiefly occupies our minds is not, after all, the history of Scottish Presbyterianism, however interesting and inspiring, and not any curious question as to the way of stating things as between one section of the Church of Christ and another. The question of union has thrown us back on matters far more fundamental and nearer the heart of Christianity. The societies were both of them branches of the Church of Jesus Christ; each of them claimed that great Name, and conceded it to the other. Each of them, by its own most fundamental principle, was nothing, unless it was, so far, the Church of our Lord Jesus, created and sustained by His call, living on His promises, and bound to His service, participating in the common characters, the faith and hope and worship, which denote the Church of Christ. And the question we had to deal with was whether there was anything to keep us separate—anything to postpone in our case that full recognition and communion which is the appropriate condition of Christ's Church, and which the system of Presbyterianism is adapted to supply and exhibit. We have found nothing that should keep us separate, and we

are uniting, because we believe in the character and destiny of that great Church of Christ which, within our own limits, we claim to represent and be, because we must be true to its genius and laws, because we must not allow the glory of that great society to veil itself in the presence of our prejudices, partisanships, and pettinesses. It is this consideration also which sweeps away the very foundation on which those argue, who are so loudly denying the right of the Free Church to take this step. It so happens that in this union we of the Free Church are preserving everything which our predecessors reckoned proper to be binding. But if it had been otherwise the contention that the Church of Christ is to be bound for ever to particular utterances put forth by excellent men, fifty or sixty years ago, at the moment of a great and exciting change which was creating a new world for them, is really monstrous. It is quite true that the Church, either in adopting or in modifying the statement of its principles, ought to proceed carefully, temperately, slowly. But some of us never will consent to hold office in a Church that allows itself to be deprived of the right to interpret the mind of our Head on spiritual subjects, so as to meet the wants of our own day and generation. The only authentic Free Church tradition on the subject is the right of the Church to determine its own constitution, its own principles, its own doctrines. That may be a weighty responsibility; but the power to deal with it is inherent in the Church, and it belongs to the Church alone. It is mere Erastianism to deny it. We take our stand on the liberty and the responsibilities of the Church as the Church of Christ. We come together, therefore, in the expectation and the hope that in this line of duty our Lord will bless us, will reveal to us and through us, yet more than in the past, what he would have His Church to be and do. We come together anticipating that with the added wealth of counsel, of resource, of contagious devotedness and zeal, we may also have a new benediction and a new mission.

WHAT IS THE CHURCH TO BE?

But if this is really the meaning of our action, then a question which always has claimed our attention confronts us now with fresh significance and lays upon us an added obligation. What are we going to make of the Church? What is the Church to prove to be in our hands? For although the true life of the Church is always from above, yet in each generation the Church takes form and colour through the men and women who compose it. To answer the question put is not quite a simple business. The visible Church on earth is essentially imperfect. Its membership is mixed,

and its best members are imperfect. Besides, the Church here has to support the weak. It has to bear with many who are very imperfect Christians, whom it must not summarily reject, because no one can say that their profession is wholly false. The Church is not intended, and therefore it is not qualified, to make the discriminations which shall be made one day. And while the best of Churches is a society sinful and imperfect, no branch of the Church is composed of a homogeneous mass of remarkably good people. A Church deceives itself that thinks it is. But for all this the vitality of the Church appears in the continual effort to grow up to Him who is the Head, to do His will, to put on His likeness, to respond to His high calling, and to understand it that they may respond to it. That is the aim of this supernatural fellowship. That Church is in a woeful condition that is content with mediocrity and lukewarmness. And if we own ourselves to be within our extent Christ's visible Church, it is under these impressions we must now face the future.

PRIMARY DUTIES.

I will notice first that the primary interest to be cared for is the unity of the United Church. The very fact that we have united implies confidence in one another and appreciation of one another. But in the process of living and working together we have to consolidate our common life. We have to realize for ourselves and to communicate to one another the consciousness of devotedness to our one Church, and of attachment to one another. It ought not to be difficult. Only let me remind you that little questions often lead to most strife. Great questions exert a sobering influence. Little ones are apt to be handled with little sense of responsibility. It can never be right to try to secure tranquillity by suppressing independence in the formation and expression of honest judgments regarding the affairs of the Church. But still, until time—and it will not take a very long time—has made us conscious of all that belongs to our new relations, and has established the feeling of comradeship which we have known so well in our separate Churches, until then there will be room for some special consideration and forbearance, some pains to estimate points of view and habits of thought not quite familiar, some temperance as to pressing questions to the quick. It will not take very long. Ere long we shall be ceasing to remember to which of the two Churches our friends and neighbours have belonged. But next we have laid upon us in a peculiar manner, in Scotland, the honourable duty of evincing what a Church not connected with the State can be and do in relation to all functions and services

which the Church of Christ ought to discharge to its own members, to the nation, and to the world. Whatever distinctions may be made about national duties, it is plain that the natural and normal condition of the Church of Christ is independence and self-support. And although many of us remember well how the fathers of the Free Church resigned with regret a connection with the State which they had defended, and which they had done their best to utilise, yet they found, and we continue to find, how good a thing it was that the providence of God led us to that great emancipation.

PRACTICAL AIMS.

But deeds not words must maintain this contention. What can a Church so situated be, what can it do? One part of the question is soon answered. We are undoubtedly in a position readily to supply ministrations to all those who are willing to receive them at our hands. Indeed, as we now stand united, we are quite aware that in some places we have more churches than we require. regard to a reasonable economy of resources has already set in motion, in an interesting way, a fusion of congregations in various parts of the country. Nor is there any backwardness in caring for the reasonable support of the ministry. The materials of our adequate Church life in Scotland are not wanting, if only we are enabled to use them well. Let us think for a moment what that means. We would care for the spiritual life of our own flocks by conversion and by edification,—an object so great that I name it and pass on, for it is so great that it is impossible to discuss. We would gather in the young, for no flock can be maintained unless the lambs are reared. And here I always think a special quality comes in—the capacity to understand and appreciate human life. Many can utter warnings against the temptations of life, and dwell on its disappointments. But young people are looking forward to life as something coming—untried, attractive, a region of hope. And to deal rightly with them you must be possessed with the thought that human life is the divinely chosen career in which we are trained and formed, the element in which Christianity is to do its work—and that it could not serve that purpose unless it awakened interest and appealed to human nature with a strong attraction. We must appreciate the worthiness of human life, as chosen for us by God, for which reason also He fills it commonly with a wealth of undeserved beneficence, giving us all things richly to enjoy. Then we think of those who are outside the Churches, many, no doubt, living decent, self-supporting lives—many also emphatically “lapsed” through evil habits. Here we

ask ourselves the question, Are we prepared to command a hearing?—to gain their ear—to utter Christ's message in a manner so true and strong that men shall have to stand still and to feel that the kingdom of God—nothing less—has come nigh to them. For tongues of fire are needed. Then we think of the nation—what influence the Church ought to have in connection with those forces which corrupt the community: intemperance, impurity, the reckless chase after gain—and also with those conditions of the body politic which lay heavy burdens on the poor. As regards the last, it is a question for the Church as such, and those who represent it, to make themselves liable for political theories of redress. But at least the Church ought to be the nursery of justice and love, it ought to be the fertile mother of patriotic, thoughtful, and earnest men, who will work with the knowledge and the foresight without which good intentions often prove disastrous. Generally we think of the complex life of our people. Amid that life what should the Church's function be? Surely to be a light to shine. In other words, if we claim to know Christ and to belong to Christ, then we cannot be exempt from the obligation to represent Christ so that His existence and influence may come home as something real. Amid the din of modern life with its ever-active materialism, some of which is so questionable, yet much so interesting and impressive, the voice which best deserves attention should make its accents heard.

FOREIGN MISSIONS.

And with every branch of the Church we listen to the great command—Go ye into all the world. Both the Churches now uniting have an honourable place in that enterprise, and united we shall rank among the greatest missionary societies. I expect union to bring new inspiration to our work. With a more conspicuous place, with increased influence, we must also become more responsible, not only for missionary effort, but for missionary thoughtfulness. How best to do it is a great question, in answering which our leaders, I suppose, must chiefly be those noble men and women who have taken the front place in the battle, and whom God is teaching by the lessons, often painful, but always precious, of an experience over which He Himself presides. We must also listen to opponents. Is this work of missions a reasonable undertaking? You go to great and ancient nations in India, in China, in Japan. They have their own systems of life, in harmony with their own genius, embodied in hereditary institutions which have the sanction of ages, forming the framework within which each man lives. They have manners and maxims, not the best, but such as have sufficed to sustain and

develop national and local life. They have religions which at least embody the thought of unseen power and help, and which hold them with hereditary strength. And who are you who go to them? Strangers with strange tongues and habits and ways of thinking, belonging often to races which have earned too well the suspicion or the enmity of those to whom you go. And what do you propose to the men who listen to you? You propose to uproot them from the moral soil in which they have grown; they are to become aliens to their own people; they are to break the ties which link them to relations and to friends, and to race; they are to do it at your bidding or your persuasion. What would you say to strangers who came to you to make a corresponding proposal to you? Is all this reasonable? And I answer yes, it is reasonable we should do it, if Christ has become to ourselves the first and the best, if He has become our supreme treasure, all else falling into subordination—money, social standing, business, enjoyment, recreation. If He has the mastery of our hearts; if our effort and purpose are that He shall entirely have the mastery of our lives, thoughts, words, deeds; if our conception of gladness, of love, of peace, of hope, of success have become new under the influence of Christ; if we own Him as our Lord, our Saviour, then it is reasonable for us to go to the Gentiles preaching the unsearchable riches of Christ. Otherwise, I do not know that it is reasonable; on other terms, why should these people listen to us?

CONCLUSION.

Fathers and brethren, I have run over these points. They cannot be dwelt upon. But they remind us briefly of that which could not indeed be absent from any of our minds before, but which our union brings before us with a fresh impressiveness and urgency. For all this is to be undertaken and cared for, not on any mechanical or political principle merely, but in the faith and love proper to the Church of Christ. What are we to make of the Church whose calling here in Scotland is so far to be in our keeping—what shall the Church prove to be in our hands? Surely I need hardly say I do not overlook a single one of the other branches of the Church, but I have no right to address myself to them. Fathers and brethren, very many of you, I am sure, could suggest answers to the questions I have put more helpful than I can offer. In the place where your kindness has placed me, if I must speak, I will own that certain things have crossed my mind. But I dismiss them, and will close with one only. Surely we ought to take this step with the liveliest expectancy. If we have been aiming

at private and worldly ends, let us hope that we shall be disappointed. I pray that we may be. But if we have been aiming at the furtherance of the Kingdom of God, why should we not have the liveliest expectations? One great reason why we do not expect much is that we do not desire very much. If we did intensely desire we should not be so easily contented without receiving. Let us hope continually. We have been brought to this point remarkably; why should the Church of Christ stint her expectations? Without this gracious disposition we cannot thrive. Not earnestness, nor diligence, nor sacrifice will supply the place of it. The whole New Testament is full of hope, as a disposition without which prosperity and progress are not to be expected. The very God of Hope fill us with all peace and joy in believing that we may abound in hope through the power of the Holy Ghost!

Loud and prolonged applause followed the conclusion of the address. Then the noise of movement began, as not a few sought release from the confinement of the meeting, now that its chief events were over. But the clear piercing voice of the Depute-Clerk constrained attention to the numerous congratulatory telegrams which he read; and some interest was maintained while the appointments of the Clerks, of the legal adviser, law agents, and other officials, and of the general trustees for the Church were rapidly moved and seconded, without speeches, by members on the platform, and agreed to. The standing orders, as submitted in print, were also agreed to, and a small committee appointed to prepare an address to the Queen. These formalities were necessary, but being quite inaudible to those at a distance, they did not tend to stay the movement throughout the hall.

The **Rev. Dr. Kidd** had a difficult task in addressing an audience in such circumstances, but he faced it manfully, and quickly won the interest of all who could hear. He moved the adoption of the Questions and Formula already agreed upon by the separate Churches for the ordination and induction of ministers and office-bearers. While the motion was formal, it was not to be looked upon with indifference nor passed with apathy. Many matters of vital importance to the Church's welfare were affected by it, and they were constrained to render deepest thanksgiving that adjustment and agreement had been reached so easily and with such striking harmony. They

had been led to recognise that there was similarity where they had thought there was diversity, and many of them who entered into the negotiations, desiring to discover if union were possible, were speedily constrained to ask if separation were defensible. In adopting this motion the Assembly should be stirred to deepest gratitude that it had been brought to this hour of answered prayer, this hour of realised hopes, this hour of sacred enthusiasm and holy joy.

Sir William Henderson of Devanha, in seconding, said this important and historical resolution brought to the remembrance of some of them the powerful and persuasive speech delivered forty years ago by Principal Cunningham in favour of union among the Churches in Australia, and the effects which it produced on the Free Church Assembly, where it was spoken. Ever since that occasion the event of to-day had been longed for by many. After a brief statement by **Mr. J. Campbell Lorimer**, advocate, the motion was unanimously adopted.

It had been expected that **Mr. J. M. M'Candlish** would move the adoption of the Four Declarations agreed upon concerning the liberties, faith, and duty of the Church, but he was prevented from being present by indisposition, and the **Rev. Dr. R. G. Balfour** took his place. The motion he proposed was as follows:—

“That the Church enters into this union, and authorises it in view of the following express Declarations, namely:—

“1. The various matters of agreement between the Churches with a view to union are accepted and enacted without prejudice to the inherent liberty of the United Church, as a Church of Christ, to determine and regulate its own constitution and laws as duty may require, in dependence on the grace of God and under the guidance of His Word.

“2. The Larger and Shorter Catechisms of the Westminster Assembly, received and sanctioned by the General Assembly of 1648, and heretofore enumerated among the doctrinal standards of the United Presbyterian Church, continue to be received in the United Church as manuals of religious instruction long approved, and held in honour by the people of both Churches.

“3. As this union takes place on the footing of maintaining the liberty of judgment and action heretofore recognised in either of the Churches uniting, so, in particular, it is hereby declared that members of both Churches, and also of all Churches which in time past have united with either of them, shall have full

right as they see cause, to assert and maintain the views of truth and duty which they had liberty to maintain in the said Churches.

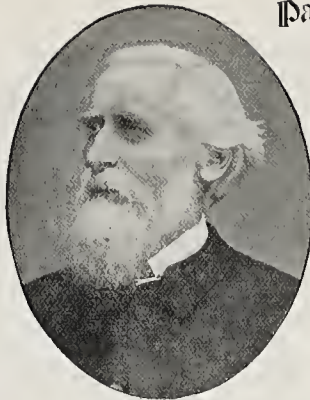
“4. While thankfully owning the goodness of God in time past, in moving the hearts of their people to provide means for carrying on the work of the gospel, the Churches, in entering into union, and under a sense of their present and future responsibilities as a Church of Christ, desire afresh to acknowledge the obligation resting on the Church to labour for the universal diffusion of the gospel, and the duty of its members to contribute, according to their ability, for the support of the gospel and the extension of the cause of Christ throughout the world.”

Dr. Balfour gave a succinct and lucid explanation of these Declarations, and the reasons for their adoption. With regard to the second, he explained that in the United Presbyterian Church the Larger and Shorter Catechisms had been standards alongside the Confession of Faith. The Free Church brethren had felt that they did not want to enlarge the amount of confessional truth to which they were pledged. They thought that in the present circumstances, and in this nineteenth century, the Confession of Faith was an abundantly large enough document to pledge people to already without adding thereto the Larger and Shorter Catechisms. The United Presbyterian brethren agreed with them in that, and they agreed to drop the Catechisms from being recognised as standards of the Church to which they were all solemnly bound; but they all equally held them in the highest veneration, and received them as admirable manuals for the instruction of the young. He emphasised the importance of the last Declaration as a vital and fundamental principle of their Church. They professed to be not only an evangelical but an evangelistic Church, and they wanted that to be the very motto of the United Free Church, its chief distinction and its highest glory.

Mr. David M'Cowan, elder, Glasgow, in seconding the motion, also referred to the importance of this Declaration as expressing the obligation resting upon every member of the Church to do that which in him lay for the religious peace, the religious progress, and the religious prosperity of the Church.

The motion having been cordially adopted, an adjournment for fifteen minutes took place, to the great relief of all. When the sederunt was resumed, order and quiet again

Passing of the Uniting Act,



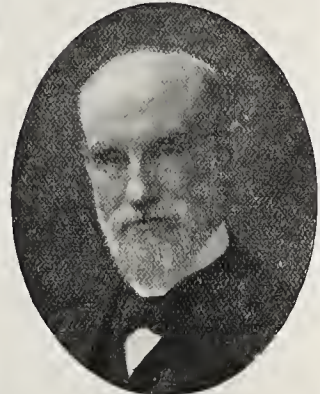
DR. MURRAY MITCHELL.
(Moved Adoption of Uniting Act.)



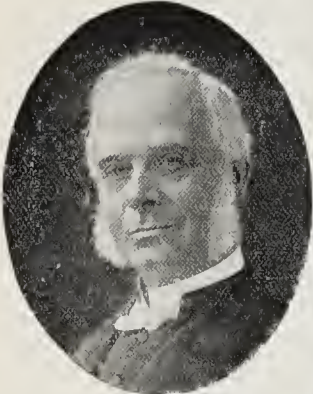
DR. MELVILLE,
CLERK OF ASSEMBLY.



DR. ROSS TAYLOR,
MODERATOR OF F. C. ASSEMBLY.



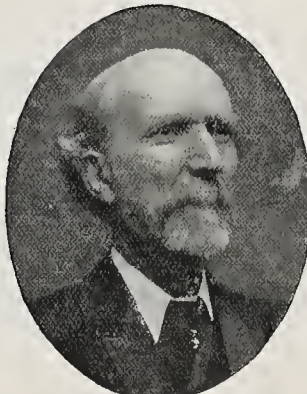
WILLIAM ROBSON, S.S.C.,
LAW AGENT.



DR. KENNEDY,
CLERK OF ASSEMBLY.



JOHN COWAN, W.S.,
LAW AGENT



A. ELLISON ROSS,
GENERAL TREASURER.

and Officials of the Church.



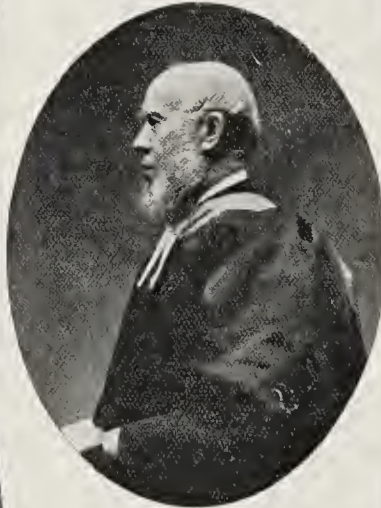
DR. HENDERSON, PAISLEY.
(Seconded Adoption of Uniting Act)



DR. BLAIR,
CLERK OF ASSEMBLY



DR. HENDERSON, CRIEFF,
CLERK OF ASSEMBLY.



DR. MAIR,
MODERATOR OF SYNOD.



C. GUTHRIE, Q.C.,
LEGAL ADVISER.



E. R. SIMPSON W.S.,
DEPUTE CLERK



JOHN SLIGHT,
ACCOUNTANT.

prevailed, and the soft entrance of members coming to hear disturbed neither speaker nor audience as did the growing exodus before the adjournment. The first speaker was **Mr. Thomas Shaw, M.P.**, who rose to move—

“The Assembly acknowledge with devout thankfulness the goodness of the Divine King and Head of the Church in guiding to a happy issue the negotiations for union now accomplished. They see in this result the same grace which enabled their fathers from Reformation times to witness a good confession, and which has continued to bless and prosper the Churches throughout their separate history, in spite of much unworthiness and shortcoming. They look up with large expectation to Him who has led them hitherto, and they call upon their faithful people to abound in earnest prayer, that through the gracious outpouring of the Spirit of God upon congregations, and the fresh consecration of every office-bearer and member of the Church to Christ's service, the union may bring with it a manifest and an abundant blessing.”

With another speaker it might have taken the Court a little time to settle down after the adjournment, but Mr. Shaw caught the ear of his audience at the very outset, and held them in closest attention throughout his weighty, elevated, and brilliant address, which it seems desirable to give practically in full.

Mr. Shaw said that the resolutions up to that point had dealt of necessity with the details and the mass of the union. That which had now been reached touched its essence and its spirit. But they should indeed be a strangely constituted body of Christian men did they not reflect with abounding gratitude upon the Divine counsel that had shaped the design, the Divine goodness that had accompanied the labour of that vast transaction. He granted the advantage which the Union Committee had in entering itself heir to the labours of its predecessor of 1863 and 1873. He granted the happy change of time which had revealed increasing similarity of aims, increasing solidarity of effort, but the records of that achievement disclosed, to take one instance alone, perplexities of historical perspective which would have paralysed any body of men not moved and guided to a great issue by something above all earthly leading. He was not upon that Committee, but at various times and by various of its members he had been indirectly brought into touch and counsel with it. That was not the place to speak of the incessant toil of those men, of their heart-searchings, of their

unalloyed love of union and of peace. He was not, of course, permitted to speak of legal questions—those notes of interrogation which must needs at times puzzle the brain of every spiritual institution when perforce it had donned a visible and earthly vesture. But that was a day of testifying, and there and now he would testify. Many deliberations, in his humble sphere and in his comparatively short term, it had been his privilege or his duty to know the heart of or to share—many deliberations in Church and in State; but never had he known a series like that, so mastered by the aspiration to interpret God's will, so full at every stage of instant reliance on His wisdom and His leading, so splendidly oblivious of obloquy or cavil, so dominated by the desire to pass from prepossessions into the domain of truth. He confessed to them that the strain upon his faith would be too great if such a work as theirs could fail. But it had not failed; the United Free Church of Scotland was a fact. And as that institution which they had fitly joined together stood to-day a fresh and notable landmark in the annals of Scotland, they used the language of that resolution, and they praised the Master Builder, who had blessed them so. The event had for each and both of the uniting Churches its roots in the past, and the deeper they dug the more were they consoled and surprised to find how closely these roots were intertwined, and how far down they stretched. That disconcerted the worthy Free Churchman who was staggered by the marvel that the history of Scotland after all did not begin with the Disruption, or at least with the Veto Act. It still more disconcerted the United Presbyterian, who had been content to date everything from the Secession and Relief, and to liken all before these striking events to primeval chaos without form and void. Yet if they would gather up the great measure of God's goodness to them in the event of to-day, they must go back and still farther back beyond the fatal 1712, the Patronage Act, and the policy of Anne, beyond even the Revolution Settlement, right into the power and heart of the Scottish Reformation. If he were asked to point to an utterance which most vividly fixed that vital distinction, the apprehension of which in succeeding ages had brought into being one by one, and at last united the elements which commingled at that hour, he would cite that faithful witness whose irksome testimony consigned him to the Tower and then to death in exile among the Huguenots of France, their old and their common progenitor, Andrew Melville. The scene which surely then and now might be even once again recalled was familiar to us all—the Palace of Falkland and the sixth King James giving surly

audience to a deputation from the Assembly. The younger Melville's diary pointedly notes the king's "most crabbed and choleric manner," and they almost saw and heard what followed:—"Mr. Andrew bore him down and uttered the Commission as from the Mighty God, calling the king but 'God's silly vassal,' and taking him by the sleeve, says this in effect, through much hot reasoning and many interruptions, 'Sir, we will humbly reverence your Majesty always, namely, in public. But since we have this occasion to be with your Majesty in private, and the truth is, you are brought in extreme danger both of your life and crown, and with you the country and Kirk of Christ is like to wreck, for not telling you the truth, and giving of you a faithful council—we must discharge our duty therein, or else be traitors both to Christ and you! And, therefore, sir, as divers times before, so now again I tell you, there are two Kings and two Kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom, the Kirk, whose subject King James vi. is, and of whose Kingdom not a king nor a lord nor a head, but a member." Let them think of its import, its daring, its penetration, its power. The Headship of Christ, His Kingship over kings, loyalty to that, love and fidelity and witness-bearing for Him, lest the "Kirk of Christ be like to wreck," there were written the condemnation of Moderatism, the encouragement to do and suffer for a pure and living evangel, which Erskine and Gillespie and Cunningham and Chalmers in their several generations read, and in their doing and their suffering bequeathed to them not alone a precious memory and an example, but the very Churches which united that day. Thus far for a pure evangel: but the chain which bound the Secession and Relief of the eighteenth to the Disruption of the nineteenth century was not a single but a double linked chain. Their histories run together not alone on the line of a pure evangel, but of a free evangel. If in the presence of earthly royalty the daring truth must be proclaimed which robbed it of its spiritual power and levelled it to membership in the Kingdom of the Saviour and the Sovereign Christ, how did earthly royalty and temporal power take all this? To tell the truth, they took it ill, and therein lay the secret of the horrors and the glory of the Covenanting trial. With that trial, in his judgment, they stood at that hour indissolubly bound up. For let it never be forgotten that the four Seceders of 1733 championed the terms of the Covenant; this they expressly avowed. But far deeper and closer than perhaps they themselves realised was the hold which they had taken of the power and spirit of the Covenanting time—that age of

heroism, when law, pitilessly cruel and weltering through the blood of patriots and saints, was withstood by conscience, and was at last overthrown. Then higher than all earthly power rose the majesty of the Divine command; dissent stood side by side with duty; and as Scotland, through her tears, saw her sons and daughters tortured and slain, there was burned into her heart and memory—for Secession, for Relief, for Disruption—that truth which gave her sacrifice its worth, that there was a Higher than the highest, and that God alone is Lord of the conscience. So the habit of a people's mind was formed. Further prolonged reflection confirmed him in the deliberate judgment which he there at that juncture of their national history repeated, that only because the Covenant had been avowed in defiance of the law did the despised Secession become a fact in the presence of it. Scotsmen had learned how to suffer and secede. And when the ten years' conflict closed in 1843, they had not unlearned it. If within the Church set up by law conscience was cramped and Christ's people were not free, there was a "world elsewhere"; and so down all the generations of Scottish disruption and dissent there rang out the text chosen in the daybreak of the Secession: "Let us go forth, therefore, unto Him, without the camp, bearing His reproach." That two great Churches, sprung from like causes, moved by the like spirit, loving a pure gospel, and braed and practised in the exercise of freedom, should at last come together was as inevitable as the fact that for a time they should glory in keeping separate that independence which was separately won. And as they gathered together that day, and joined hand with hand, surely no thought of reflection upon, of disloyalty to, their past had crossed their minds. They had not laid down their independence, they had not laid down their freedom, they had not laid down their love of a pure evangel, they had not laid down their faith in that Lord to whom they looked for help in this world and for hope in death. Around them all the forces of secular concern consolidated and organised. Labour closed its ranks, capital massed its forces, the landed interest marched as one man, and drink became an organisation so stupendous in power that a great living authority declared a question of the day to be whether it would not actually overmaster the State. These—good, bad, or indifferent—these all secular, these all for themselves. And amidst all this might not they unite—a spiritual body, not for themselves and all for Christ! Ah! brethren, he admitted freely that the secret was there. All for Christ. Ease, comfort, prepossessions, and no disturbance of these; if these

and their like be their object, be the effect of this union, then it would fail. They were become a company of arm-chair religionists, their moral fibre was slackening, the canker was already eating at the root of their spiritual energy, and a new age of Moderatism had begun. There were but two ways of it. They must either be transformed by the renewing of their minds or conformed to the image of this world. With the latter came ease and came a curse. Yet the temptations to it were beyond the power of language to describe, and never in such subtlety and volume had they visited a new institution. Material wealth had mounted and had spread beyond the range of dreams, till the rigour of Scottish life, its close and vivid contact with God, to whom the daily stress of common life so constantly and sternly drove it for comfort and fresh stores of energy and high resolve—these had lessened, and with that had come the danger that something else also would be weakened, namely, the vigour and verve, the fearlessness and power of their Christian manhood. The demons of convention and expediency so stalked the land that if they covered before them they would strike them not as individual Christians, but as a collective body of Christians; they would strike them dumb. And that would be the saddest of all sorrows, for when they who should be witness-bearers were struck dumb they should be content. It was Moderatism in every feature of it, and might God in His constricting mercy save them from it. To breast the stream, to be willing to suffer and to sacrifice, to speak to King Demos with his pagan passions, to our democracy, in the spirit of Melville, and as Melville spoke to King James, "with you the country and Kirk of Christ is like to wreck, for not telling you the truth, and giving of you a faithful council, we must discharge our duty therein, or else be traitors both to Christ and you." Yes; therein was the test—either followers or traitors. Yet their charter had its consolation and its guarantee. The allurements of place and power, the virtue of compliance with the existing social order, these would never probably be presented to them officially again; they were too strong for that. But unless a fresh measure of consecration were granted to them as individual members, bracing them to a determined loyalty to Christ up to the point of obloquy and sacrifice, the same thing would be repeated on a smaller and a multitudinous scale. And that was the charter for their individual as it had so often been in the crisis of their corporate history. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of

blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his water shall be sure." And herein lay his hopes for this union, that it would stimulate and quicken them in interpreting the very mind of Jesus Christ, in bringing every question, public, social, private, to its moral bearings, to the touchstone of His law and of His spirit, and by the preached word, by the Divine ordinance, by the association of Christian men, in spite of the incense of priestcraft, the mists of prejudice, or the smoke of battle, reveal to them afresh the clear and blessed lineaments of that Divine Leader, in the very majesty of His Headship, that Leader who would draw all men unto Himself, and to follow whom is life eternal.

Mr. Shaw's address was frequently applauded, and at the close loudly cheered. The motion was seconded by the **Rev. Dr. Whyte**, whose beaming face and happy spontaneity and warmth of utterance carried his audience along with him in sympathetic enjoyment of his characteristic speech. He said that if he had the misfortune to be the minister of a congregation where there was a single atom of doubt, hesitation, or apprehension about this union, he would take up this clause in the resolution and work it to the bottom, "Our fathers from Reformation times." If he could convey to his supposed hesitating congregation an impression of the way in which all evangelical Christendom had risen round about them to salute them, and to pronounce a benediction upon them, he thought it would carry conviction to every understanding and to every heart. So he described how he saw sitting there representatives of the kirk of John Calvin, and representatives of the Puritans, a representative of the saintly John Owen, and a representative of his (Dr. Whyte's) own Thomas Goodwin, the foremost pulpit genius of that magnificent Puritan generation, one of the first ministers of the congregation of the City Temple in London, of which Dr. Joseph Parker was now minister. They had John Bunyan, too, in a delicious speech at breakfast that morning by Dr. M'Laren of Manchester. He did not know anything, unless the very appearance of the Master Himself in that House, that should impress God's people more than just the presence among them of so many living representatives of those great men of scholarship, theology, and evangelical genius, who brought to

this Assembly the blessing of their Churches, and of the great powers and influences of the past. Dr. Whyte also adduced John Wesley, and spoke at some length of Boston and the Marrow men, whose spirit had influenced most of all the United Presbyterian Church. Then they had all their missionaries with them. And, finally, he adduced Spurgeon, whose ministry had blessed thousands far and near, and nowhere more than in the Highlands, where souls, hindered by the snow from getting to church, had spent the day with Spurgeon's sermons. Spurgeon had said,—let the reporters write down the words with their best pencils,—“I would dearly like to be present at the wedding and throw the old shoe after the happy pair; and I would be very happy to throw my earnest prayers into the great treasury that I believe will come from the Churches in England and the Continent when they learn that the brethren have been happily married and are about to enter upon housekeeping as one.” This closing quotation, like many passages of the address, was received with great applause. The quotation was from a brief speech delivered by Mr. Spurgeon when he visited the United Presbyterian Synod in 1870, and found them discussing the union. The motion having been carried, the Assembly listened with great pleasure to brief addresses from noble representatives of the Church of Scotland and the Church of England.

The **Earl of Aberdeen** was introduced as a distinguished elder of the Church of Scotland, and was warmly welcomed. He said they all felt there was a vast significance

not only in the great fact of this historic and memorable Assembly, but in the manner and method of its proceedings, the spirit of devotion which seemed to pervade the meeting, and the absence of anything like self-complacency. The great sympathetic gathering which filled the streets that morning showed how the general public had taken hold of the movement. It was not the people of Edinburgh only, but of all Scotland, for he was only one in a vast host who, though not as it were in the interior of the movement, were more than sympathetic spectators of it. And beyond Scotland thankfulness had been called forth. Referring to what he had seen of the advantage and blessing of a comprehensive union of Presbyterianism in Canada, he expressed the hope that for Scotland also a still better time was coming.

Lord Kinnaird was then called upon, and said that, though he had only a moment's notice, he rejoiced, as a member of the Church of England, to avail himself of the opportunity of adding the hearty congratulations of, he believed, many hundreds and thousands of the members of that Church at this union. In a few warm, large-hearted sentences he expressed his joy that even where there might not be corporate union, there was loving sympathy and recognition, and the sense of a higher union in the love of the Lord Jesus; and they thanked God for every power that brought them closer together and enabled them to see across the walls that remained between them.

And then the benediction by the Moderator terminated this ever-memorable meeting.

Wednesday Evening, 31st October.

LIT up with electric light, the hall had a brilliant appearance at night; it was again filled in every part, and the sense of the vastness of the gathering was heightened by the unequal illumination.

After the 100th Psalm had been sung, Dr. Blair read I Corinthians xiii., and the Moderator led in prayer. The first business was the reading by Dr. Ross Taylor of the proposed Address to the Queen. **Mr. D. M. Watson** of Bullionfield moved the adoption of the Address. The note he sounded was one of thanksgiving to God for the gift to them of their Queen. They

daily saw, in joy and sorrow, the power of her example and personal character and devotion to duty, affecting for good the whole tone of the public and private life of the nation. The same note was sounded by **Professor Crum Brown**, who seconded the motion, and the Address having been adopted with acclamation, the audience rose and sang the National Anthem.

The programme for the evening included an address from Principal Hutton, addresses from six representative delegates, the passing of a motion relating to the home work of the Church, and addresses from two of the invited guests—a veritable feast of fat things,

greatly appreciated and applauded. First of all **Principle Hutton** was called upon to introduce the delegates; he was greeted with the loud applause expressive of recognised distinction and honour, and he spoke in his happiest vein, with felicitous phrase, and with attractive glow of Catholic feeling. He said that he felt it to be a happiness and an honour to introduce to the Assembly—the first General Assembly he had ever addressed—these distinguished brethren. Their presence itself would make the occasion memorable. That was no moment in which to attempt to express personal or private feeling. Only one sentence preliminary to his brief duty he might be allowed. And that was to say with what high satisfaction he addressed the Moderator as occupant of that great Presbyterian Chair to which he had been called by universal acclamation—the chief seat of a Church which, while it knew the respect due to human law, how to pay its tribute of honour to an earthly Sovereign, honoured and beloved, bowed to no authority lower than that of the Lord of the conscience, the sceptre of their one and only Head. Some of these esteemed and honoured brethren, whom it was now his privilege to introduce, had come in courteous response to the Church's own invitation to address them, most of them by spontaneous appointment of their several Churches. Among them were representatives of Continental Free Churchism, the veteran Waldensian Church and others, which had held the fort in many beleaguered posts and outposts, of the Colonial Church, Victoria and South Australia, the Presbyterian Church of South Africa, and of Jamaica, and noble missionaries from fields once only a wilderness, now beginning to blossom, and from fields still fields of peril. Then there were their confederated friends of the English Presbyterian, all in England being much indebted to their English Protestantism. And the nearest shore sent the Irish Presbyterians, reminding them of their common ancestry with those beyond the seas. And last, and not least in their affection, were their next-door neighbours, ecclesiastically, of the various denominations—he would not specify any—who, in eminent catholicity, brought them their Christian greeting. Besides these were some whose voices they had already been privileged to hear, whom they cordially received from the Episcopal and Established Churches—

informally representative, but present with them in the friendliness of Christian neighbourhood—all drawn by the magnetism which attended all great Christian action even in this wicked world, and they welcomed them all and were thankful for their presence. What was it that the old poet said?—

“Needful auxiliars are our friends
To give to social man true relish of himself.”

So it was good for them to be reminded of the wider Christendom there was, of the varied wants of the widening world around them—good for themselves to open, as it were, their windows and their doors and to let in the light of outer Christianity, so that instead of saying only ‘Scotland for Christ’—and that would be the Church's motto still—they should say, ‘The world for Christ.’ He hoped the friends whom they welcomed might find an atmosphere they could breathe among them, something at least of what they wished to prevail in their midst, a spirit of gospel liberty, a spirit of gospel truth, and a spirit of gospel enterprise—a spirit of faith, of hope, and charity—these three, not forgetting which was greatest.

The first delegate to be welcomed was the **Rev. F. W. MacDonald**, ex-President of the Wesleyan Conference, its Foreign Mission Secretary and editor of *Word and Work*,—his sister, by the way, is Rudyard Kipling's mother. Mr. MacDonald is a man of winning, bright, intellectual aspect, whose address, admirable in itself, was enhanced by a happy mingling of culture and fervour. He referred to the sympathy which the Wesleyan Conference had shown with the Free Church at the Disruption, expressed his admiration for the zeal shown by the now united Churches for foreign missions, and avowed his confidence that, led by God, through disruption and secession, their strife and suffering had not been for their own sake, or for the sake of those who were protagonists to them, but were to secure the soil and the atmosphere in which a still more generous husbandry would be carried on, and which would yield in after years still more glorious harvests for the Kingdom.

The **Rev. J. M. Hamilton**, Moderator of the Irish Presbyterian Church, presented the heartiest congratulations of the eldest

Some Delegates and Guests.



PRINCIPAL FAIRBAIRN, OXFORD.



DR. A. M'LAREN, MANCHESTER.
(Cover, Ramsay, I.O.M.)



EARL OF ABERDEEN.
(London Stereoscopic & Photographic Co. Ltd.)



DR. JOSEPH PARKER, LONDON.
London Stereoscopic & Photographic Co. Ltd.



REV. F. W. MACDONALD, LONDON.



LORD KINROSS.



DR. JOHN WATSON, LIVERPOOL.



DR. CAMERON LEES, EDINBURGH.

daughter of the Church of Scotland. From their own experience in the matter of union they could say that the two denominations that became one in name sixty years ago were now one in thought and purpose and effort from Malin Head to Cape Clear.

Then came the Moderator of the Presbyterian Church of England, **Dr. John Watson** of Liverpool—the “*Ian Maclaren*” of literary fame. His speech was characteristic, lit up with the free play of humour, quick with the pathos of certain features in the situation, and finely tuned to the joy and promise of the occasion. He said that no one could rejoice more keenly for this union than the Scots scattered abroad. When the exiled Scot returned on occasion to visit his Holy Land, he had regarded the divisions in the religious life of Scotland with a regret which sometimes he thought the home Scot did not always feel. He could not turn from the kirkyard, the manse, and the school, which for centuries had formed the centre of intelligence and spiritual life in a parish, and visit the other two kirks, that might also be dear to him, without feeling that the Church in Scotland had bought her freedom with a great and cruel price. It would be a joy to know that now, in the future, it was not to be gained with a reduction of loss, but gain altogether, as branch after branch of the ancient and one Church that represented the mind of the Scottish people came together in unity. He thought his joy would not be the less that this unity had been accomplished with a careful regard to conscience and upon spiritual grounds. Referring to the days of the old Union debates, and the arrest of the former negotiations, he mentioned that Dr. Candlish had been heard to say on that day that he felt like a man holding the plough when the plough had come to a stand in the frozen furrow. It did not come to a stand because he took the plough and looked back, only because it was not then the will of God the furrow should be completed. The springtime had now come, and the furrow had been drawn to the end of the field. All over the world outside Scotland, Scots would long and pray for the greater unity for which they believed and hoped that was the preparation. Years ago he used to worship in St. Giles' Cathedral when it was divided into three churches, and when they went into the church in which he wor-

shipped they saw the people turning into the other churches of the same creed, all to follow the same worship, all to be covered by the same roof. Now when the Scot, coming up to Jerusalem went to the mother kirk of his faith, it was open from end to end—one church; and the banners of the regiments, symbols of ancient patriotism, were hanging above his head. So many would pray outside Scotland that as one division had been taken down, so another would be taken down by hands working on both sides of the wall.

In the absence of Principal Owen Prys, Trevecca College, the **Rev. J. Pryce Davies** of Chester represented the Calvinistic Methodist or Presbyterian Church of Wales. He touched on the points of similarity between the new Church and his own, in creed, in government, and in origin. There were so many things in common that it was only natural that they should be present now sympathising and rejoicing with the united Church. He hoped some of them might live to see their Churches in Wales united with the Church in Scotland. They owed Scotland a great debt. When gallant little Wales had no university of its own, their best students were trained in the Scotch universities. Mr. Davies's address reminded one of the sturdy strength and freshness of the Welsh mountains, and when at the close he eulogised the union as a spiritual union, with all the promise of such, his deep feeling led his utterance into the famous Welsh *hwyl*, which rather startled the Assembly, while his resonant voice filled the hall with the cadence of the words, “Thou shalt see greater things than these.”

Mr. John Leith, Aberdeen, Chairman of the Scottish Congregational Union, presented the good wishes of that body with dignified and cordial grace. He said that new occasions taught new duties. They hoped and prayed for an ever increasing feeling of trust and love among all the denominations, for what was wanted now was not so much new methods as a baptism of the Spirit of Christ. The time for new methods might come.

The next speaker was **Dr. Joseph Parker** of the City Temple, delegate from the Congregational Union of England and Wales. The Moderator, in introducing him, said he could not altogether merge him in that body, as Dr. Parker would never cease to represent

himself. Nor did he on this occasion. His address had been looked forward to, and he had a most hearty reception. He began his speech with a tribute to Principal Rainy. He had seen great assemblies and great receptions, but he did not at that moment recall any ovation equal to the ovation accorded that morning to their honourable, honoured, and revered Moderator. They were great in monuments, memorials, and epitaphs, but it was well every now and then to be openly, almost demonstratively, grateful to their living champions and leaders. Such an ovation was a stimulus to all good and honest workers. Dr. Parker then announced as his subject, the absentees; and it cannot be said that the choice proved a happy one. It was a theme rather for a member of the household than for a guest, and might have been more serviceably handled on different lines. Dr. Parker, the only speaker from a Metropolitan pulpit, was able to have given a view of the Union and of the Divine teaching and hope in it for the wider interests of evangelical Christendom that would have been an inspiration. As it was, the Union was not referred to, except by implication. Of course, Dr. Parker could hardly treat a selected theme without saying many brilliant, pregnant, and memorable things, made all the more vivid by his dramatic voice and action. Perhaps the chief feature of his address was his peculiar genius in the interpretative application of Scripture. The text, he said, which had been haunting him since receiving the invitation to be present, was "O, Lord God of Israel, why is this come to pass in Israel, that there should this day be one tribe lacking in Israel?" Israel was not meant to be a fraction, but a strong and indissoluble integer Church. He therefore shared the hopes that the day would come when they should have a larger Church. He thought he saw something in Presbyterianism of a movement towards Congregationalism, and something in Congregationalism of a movement towards Presbyterianism, and therefore he did not despair of seeing the first faint streaks of the dawn of that day when they would raise the question, Why should there be any division between us? Proceeding to speak of the lacking tribe, he made some reference to the Established Church, and then proceeded to a series of parallels between the defaulters of the days of Deborah and those

in the present day who held aloof from the Church from indifference, from hostility, from thoughtlessness, and a few through very love of the devil. There were some not present that day because of the subtle influence of old age—not able to go any more to the battle; these were to be remembered with consideration and honour, and their services not forgotten. There were those who were absent from momentary eclipse of faith, through transient fickleness or whim, or intellectual perversion. He would not throw hard names at such people. Keep the door ajar. Let there be many on the outlook for them, for they might come back at any moment. They would return, and God be praised. Turning finally to those who were absent because they were the servants of the devil, he said this would be a poor Church if it did not go after such and preach the gospel to them, not the gospel made difficult, but the gospel made simple and living and divine. The old word conversion was a new word to the present generation; but to convert the world was the business of the redeemed Church. "If you be faithful to the old gospel of Christ, and if you go after that which is lost until you find it, then your new Church will be as a double parable—on the one side beautiful as the fair moon, and on the other side grand as an army whose very banners are victories."

Dr. J. Hood Wilson of Edinburgh then rose to move the following resolution:—

"The Assembly recognising that the Churches now united have been identified in their origin and history with the advocacy and diffusion of evangelical truth, congratulate their members and adherents on the stronger position which the Church will now occupy for the prosecution of Christian work. It is their prayer and hope that, as the result of union, the Church will be better qualified and enabled to influence all classes of society, to purify social, commercial, and industrial life, and to promote temperance, morality, and national righteousness. They are specially alive to the urgent necessities of those who are indifferent to religious truth and Christian ordinances, and they resolve to prosecute home mission and evangelistic work with increased energy, depending under God, on the loving co-operation and the generous support of their people."

He said that they began the history of their united Church at an auspicious time. He thought they had tokens that such a

time of revival as characterised the Disruption was about to come back again.

Lord Provost Chisholm, Glasgow, received a specially warm welcome in coming forward to second the resolution. He cautioned the Church against living on its past. Society to-day was honeycombed with religious indifference. The race for wealth, the rush after pleasure, the constant cry for continually increasing sensationalism and excitement—all those things had deadened the senses and in too many cases reduced life to the merest and most sordid struggle. In addition to that, he was afraid they must cease to talk about the sins of their great cities, because intemperance, impurity, and gambling had seized and taken hold of their towns and country villages, so that they had become great crying national sins. There was something worse, and that was that while all these things were so, there prevailed not only in this society of which he had been speaking, but there prevailed in the Church, an apathy, an indifference which seemed to say, "These things may be, but it is not our business." The Church must not rest satisfied with passing resolutions; it had to preach a redeeming and saving gospel; and it must avail itself of the wisest methods of dealing with special conditions that might occur in their midst.

The resolution having been passed, the Assembly was glad of the opportunity of hearing two who were not delegates, but invited guests. The welcome given to **Dr. Cameron Lees** of St. Giles was a testimony not only to his personal popularity, but to the warm feeling cherished towards the Church of Scotland. Dr. Lees said he wished he had been there as a delegate, but although there with all his responsibility covered by his own hat, he stood there with a clear conscience and a truly rejoicing heart. They were met as a happy Presbyterian family, and he was glad to see indications that they thought of the member of the household who was not with them. He did not know whether they looked upon him as a prodigal son or as an elder brother. He thanked the Moderator for the appreciation he had shown in his opening address of the work which the Church of Scotland was trying to do in the land in the name of Christ, and expressed his own hope for a larger union. He felt in his heart that it would come, though he did not know how. But per-

haps some advanced in years could remember two of the fathers of the Churches now united, saying that they did not know how union between them could ever come about; but here it was. God could work His own work, and He would work it by ways that they knew not of. Referring to the words of Principal Talloch quoted in the Moderator's address, and which expressed the convictions of some, he said he did not hold their opinion in the same form, and he could well enough take up his home in the Church he was that night addressing. He concluded a genial and significant speech by a prayer for the peace and prosperity of the united Church.

The last speaker was the Nestor of the guests, **Dr. Alexander M'Laren** of Manchester, whose keen, beautiful face had all the day been beaming a benediction on the occasion, and for whose words, always giving chaste and pure expression to strong insight and delicate discrimination, many had been patiently waiting. Dr. M'Laren said—

"We have been—if I may associate myself with you—making history to-day. And it is not given to everyone of us to find words fit for an epoch-making occasion like the present. But I am here, at all events, with a heart full of sympathy and brotherly affection, and of admiration for the great work that has been consummated to-day. My brethren who have preceded me have, for the most part, been here because their various Churches said to them, 'Go!' I count it one of the honours of my life that I am here because you said, 'Come'—and I have come. Moderator, when you and I sat together on the benches of the Grammar School of Glasgow, more years ago than it would be convenient to mention, we little thought of meeting together after all these strifes and struggles on such an occasion as this. Our courses have lain widely apart, but we have always kept within hailing distance; and I rejoice to see you on the deck and at the helm of this goodly craft, which, that it has been piloted into harbour, is largely owing to your steersmanship. But one cannot but remember how there were brave men before Agamemnon, and wise leaders who were thwarted in their endeavours; and all during the proceedings of this day there has been one figure and one name in my memory, and I have been saying to myself,

‘What would John Cairns with his big heart and his sweet and simple nature have said if God had given him to see this day? These all died in faith, not having received the promises, God having promised some better thing for us.’ Dr. M'Laren then referred to the mingled feelings with which the euthanasia of the two Churches would be regarded, like the noise of the weeping and the laughing at the building of the second temple, but above the present regrets a calm and Christian joy rose like oil above the waters.

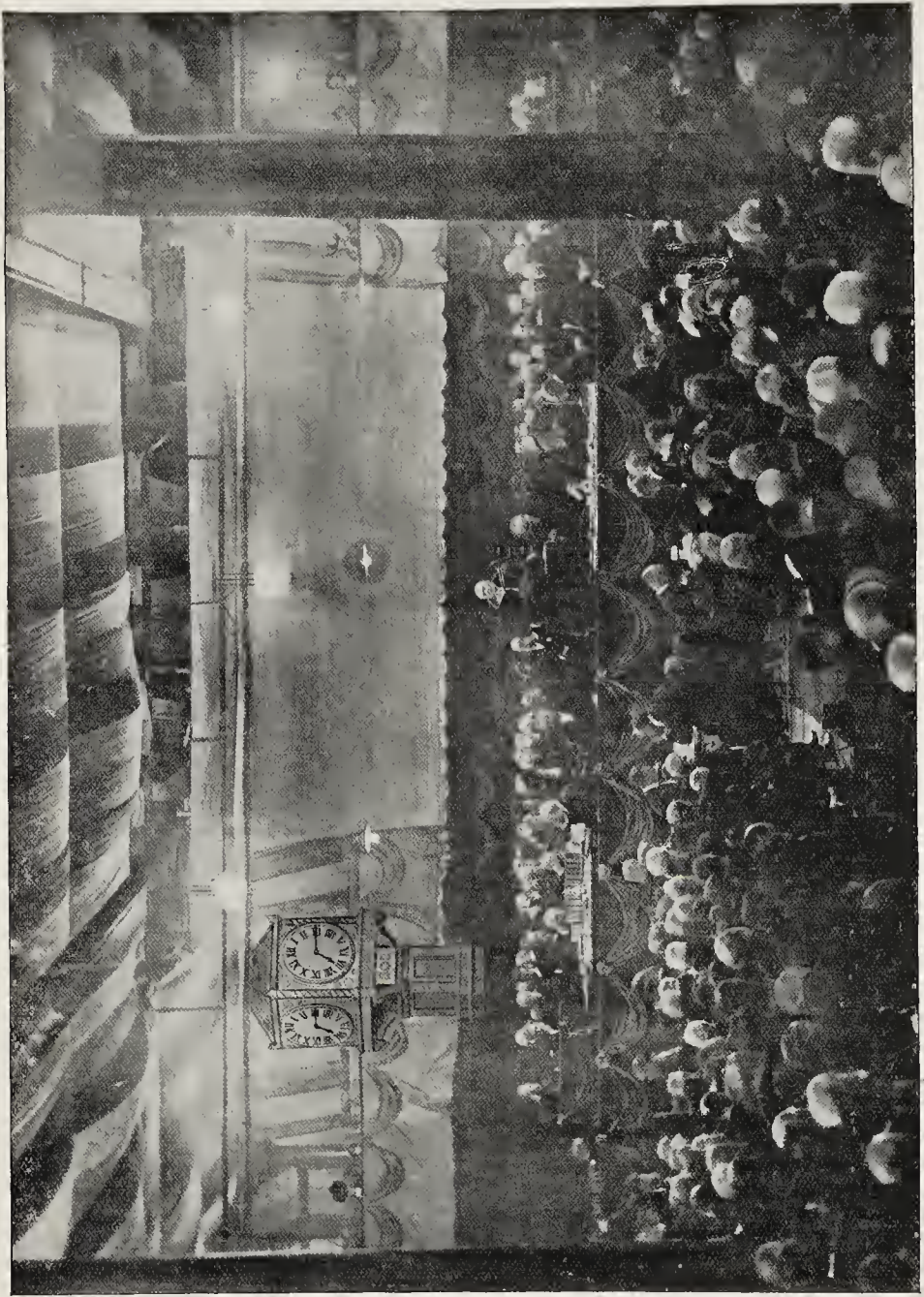
“The real difficulty in the union of separate Churches does not lie in doctrinal differences, neither does it lie in distinctions of ecclesiastical polity, half so much as it does in the unnameable *ethos*, the kind of atmosphere that springs up in each communion; and the blending of gases in a somewhat slow process! You will have to wait until, in the long years, liker you will grow, and by imparting and absorbing the characteristics of the separate bodies, you will come at last to a unity. We shall be the poorer because we lose two well-marked types, but we shall be the richer because we gain a new type; and he ought to be a good man if he embodies in himself the excellences of both Churches!” After referring to the lesson of the Union for them across the border, and expressing the hope that, although they were not ready to have the walls of separation between their great ecclesiastical bodies covered or destroyed, they might yet get the spikes and broken glass on the top of the walls out of the way, Dr. M'Laren went on to say: “The possibilities before you are great and wonderful. I suppose that you now constitute a body which might undertake the evangelisation of our beloved native land as no other Church has ever done. And you have to bring your influence as a Church to bear on the national life, on the political life, on the municipal life, on the social and commercial life; and there is no body of people in Scotland who will be able to do that so strongly as this Church that is constituted to-day. It is noble to have a giant's strength—we know that there is a tyrannous way of using it. But I will not forebode that this Church will fall beneath the level of its opportunities and the greatness of its capacities. Moderator, may I venture to say one word about the possible

dangers of a great vigorous community like this? There is a danger of the magnitude of your Church weakening the sense of individual responsibility. There is a danger of the magnitude of your Church tempting you to burn incense to your own net, and sacrifice to your own drag; there is a danger of its tempting you to become ecclesiastical more than Christian, to put the Church where Jesus Christ ought to stand, and to multiply machinery beyond the power of the steam that you have got in your boilers. And there is a danger—I, as member of a minute and microscopic sect in Scotland, may feel the danger all the more keenly—there is the danger, in the greatness and self-sufficiency of your own organisation, of your withdrawing somewhat from the depth and simplicity and fulness of Christian fellowship.

“But I do not anticipate such results as these. Only, when beginning so bright and great a day as seems to be dawning for you now, it is well that we should rejoice soberly, and remember that all our circumstances and our ecclesiastical prosperity carry with them dangers of their own.

“Brethren, the one strength and the one healing for the Church is that we should individually—not as a community so much as soul by soul, each man for himself—get nearer to and live more continually in personal contact with the Great Lord, the source of all strength. That will deliver us from our temptations, and that, and that alone, will make us strong in His service. Beyond all your externalities, precious and powerful means as these are, there lies the one condition of Christian fruitfulness, efficacy, and life—the personal union with the living Lord. Your old emblem, the burning bush, teaches us this. So long as God was in it—so long as God was in it, it flamed, *nec tamen consumebatur*; and when He left it, it was a poor shrub, like a hundred more in the scrub of the sandy desert. Have Him in your Church, and all the vaticinations, glowing hopes, and earnest wishes that have been spoken to-night will be fulfilled; lose His presence, and you become dead wood, fit only for another fire.”

These words of sanctified wisdom from a beloved father were fittingly followed by the singing of the first four stanzas of the 46th Psalm, and the benediction closed the proceedings of a great day.



VIEW OF PLATFORM ON THURSDAY EVENING.

Communion Service.

N Thursday morning, at 10 o'clock, the Assembly gathered in the Assembly Hall, Bank Street, for the observance of the Lord's Supper. Outwardly the day was damp and dull, but the gladness of the great things which the Lord had wrought for us made sunshine in the heart and found expression in the warmth of the mutual greetings of friends and brethren as they met one another on their way to sit together at the feast of love. The gallery behind the Moderator's chair was empty; the topmost gallery, entering from High Street, was occupied by a number of spectators; all the rest of hall, court and galleries alike, was densely packed with members of Assembly. And in the solemnity which subdued and harmonised the multitude, they formed a peculiarly impressive sight. Dr. Kennedy conducted the first part of the service. Psalm xliii. 3-5 was sung; the reading of the 26th Psalm followed; and then we were led in prayer to the footstool of the throne. Dr. Kennedy took as the text of his address the inquiry of the Saviour, "Lovest thou Me?" and used

it to search and humble and comfort and strengthen us, while bringing us all through face to face with the Master Himself. The last four verses of the 35th Paraphrase was sung, and then Principal Rainy read the usual passage from 1 Corinthians xi., and offered the prayer of thanksgiving, after which the elders, selected from various sessions in the Church, bore the bread and wine to the different parts of the hall. It seemed at one time as if there might be some little difficulty in caring for all in a seemly and orderly way, but this was quietly accomplished. The hour, however, was now more than spent. The second and third verses of Ps. ciii. formed our brief but fervent thanksgiving, and with prayer and benediction by Principal Rainy, the happy service, which hallowed the first morning that rose upon the United Free Church, came to an end. Surely it was good to begin our days of united service in commemorating together the death of our Lord, and in binding ourselves to Him and to one another in holy covenant to live unto Him who died for us!

Thursday Forenoon—1st November.

AT half-past eleven the Assembly again met. There was a large attendance of members; the vast area of the hall was filled up to the far-away corners; the galleries facing the platform were also filled; but the galleries at the remote east and west ends were scantily occupied, and sometimes quite empty. It was impossible to hear in them, and now that the great spectacle of the Union was over, those who had tickets for the galleries preferred nearer places on the floor. The tension of participation in a great and memorable transaction no longer lay on the assemblage; the new Church had been formed; this morning it came together to realise itself gladly and soberly in its new position, and face with hopeful outlook and earnest purpose the task before it. So the inspirations of the previous day were shaped to practical ends, and the basis laid for future work.

At the opening of the proceedings, in the absence of Principal Rainy, Dr. Mair took

the chair, and after the singing of Ps. lxvii., and the reading of Scripture by Dr. Henderson, constituted the Assembly with prayer.

The first business was the passing of the several enactments necessary for giving effect to various arrangements in the organisation of the Church, and in the conduct of its work already agreed to; and this business was rapidly run through. The Synods and Presbyteries of the Church were constituted, and their first meetings appointed; ministers without charge and probationers of the two former Churches were declared to have the same status in the united Church; and the principals and professors of the three Colleges were appointed. The following collections were appointed to be made, namely:—November, Aged and Infirm Ministers' Fund; December (second Sabbath), Augmentation Fund (in congregations which are in the habit of contributing by collection); December (third Sabbath), Jews; January, Continent; February, College Fund; March,

Home Mission and Church Extension; May (first Sabbath), Youth—these collections to be made, unless where otherwise specified, on the second or third Sabbath of the month, in accordance with the past practice of the several congregations.

Next, the various Committees of the Church, upwards of thirty in number, were appointed; and the Union Committee was also reappointed to deal with any matters that might emerge and might be more appropriately dealt with by it than by one of the ordinary Committees. An Act was also passed regulating the election of members of the General Assembly by Presbyteries; and with regard to missionaries, it was agreed that the systems in use in the two Churches previously, determining their membership in the Supreme Court, should be continued until the matter had been fully considered. Then with a remit to the Law Committee of certain arrangements deemed advisable in regard to the transference of the administration of certain bursary and scholarship funds, this part of the programme came to an end; and the Moderator *pro tem* called on

Dr. John Smith, who moved the following resolution:—

“The Assembly, being mindful that the future welfare of the Church and of the country largely depends upon the youth of the Church, commend to God those who are specially charged with the religious training of the young; and in view of the tendencies, aspirations, and temptations of the times, they exhort all their ministers and office-bearers to show an earnest and affectionate concern for those who are growing up to manhood and womanhood, so that through the Divine blessing the rising generation may be consecrated to God and animated by a desire and purpose to serve Him in the Church and in the world.”

He said that the religious training of the young was indispensable to the continued life of the Church—nay more, it was indispensable to the future of the country in all the relations and aspects of her activity. In all the reforms of the century in establishing wider human liberties, and in making richer provision for the health and culture of the people, how much had they owed, not simply among the great leaders, but in the army of progress, to those that had confessed their allegiance to Christ? And the best hope still of the country and of the world lay in the ethical forces which

the Church of Jesus Christ put into the field. Christian characters were as necessary for the good of the world as for the Church. Only in a State so leavened would the Church have liberty to realise the fulness of her life. The Church lived, in the largest sense, not in the past nor even in the present, but in the future, in the generation which she was training for the battle that was to be. Christ is as mighty in the heart of a child as in the heart of a man, and the teachers of the young might be the chief soul-winners for God. It was perfectly possible to have the most vital religion and the most living centre of aggressive work among the young. As to young men and women just on the threshold of life, he was glad that the resolution began with an expression of sympathy; but he asked, were they doing all they could as a Church to control the tendencies, to enkindle the aspirations, to neutralise the temptations of the time? In some directions they had realised their power; but he firmly believed that they had not yet realised this responsibility for generating and organising a Christian public opinion through the weekly journals and the daily press. For the sake of all whom they could influence, he believed they were bound to put the Christian view of personal obligation, and social and public duty with all the force they possessed, and with every advantage which their sources could command. The dominant note of the hopes expressed in connection with the union was a prayer for revival. He longed for a revival that would strike into individual congregations, and be felt through all their congregational activities, and first of all among the young. The need of the hour was such revival all over the country, and as the life was kindled, let them give it scope within the Church. The best way to make a good citizen was to make a living Christian. In conclusion, Dr. Smith remarked that perhaps the finest gift that God had given in these latter years to the two Churches now forming the united Church had been the consecration of their Christian womanhood to Christian and to missionary service. The potentiality lying in the womanhood of the Church was still to be realised. The sanest man in that Assembly was the man that expected most. God forbid that they should limit the Holy One of Israel!

Elders who took part.



DAVID M'CONNAN, GLASGOW.



SHERIFF JAMESON, EDINBURGH.



LORD PROVOST CHISHOLM, GLASGOW.



THOMAS SHAW, Q.C., M.P.
EDINBURGH.



D. M. WATSON, BULLIONFIELD.



SIR WILLIAM HENDERSON,
ABERDEEN.



J. M. M'CALLISTER, EDINBURGH.



PROFESSOR CRUM BROWN, EDINBURGH.

When Dr. Smith rose to speak the Assembly was still in cool business mood, but his stirring words soon created an atmosphere of spiritual interest and sympathy, and lifted the proceedings into line with the inspirational proceedings of the previous day. The Assembly warmly responded to his utterances, and as warmly welcomed Professor Denney when he came forward to second the motion.

Professor Denney said that the Church at least ought always to remember that the purpose of education was not merely to impart knowledge, or, still less, technical skill, not even to liberate intelligence and put the mind in possession of itself; the last end of education must always be the production or formation of personality—personality of a kind that would be equal to all the opportunities, responsibilities, and difficulties of the time in which men lived. The education by which personality was formed must be an education inspired always by ethical ideals and carried on continuously under the impulse of ethical motives; and in the estimation of the Church the one ideal on which their education must be based was that which lived for ever in Jesus Christ, and that the one source of spiritual power by which men could be lifted towards that ideal was the power which was ministered to them by the Spirit of Christ Himself. That was why the resolution laid such stress on the Christian training of the young, and asked them to commend to God those who were specially charged with it. It was a great and sacred task, and a task in which nothing could be done by any man unless God was with him, for it was the part of the Christian educator not only to explain Christian truth, but to educate into Christian faith, not only to show what the Christian law and standard of life was, but to discipline the will and conscience and affections of men into Christian obedience. The responsibility of the Christian training of the young lay, in the first instance, on the fathers and mothers of the children. But they could not forget that in our country there must be tens of thousands of children who depended exclusively for their religious training on the Bible lessons they received in the public schools; and the men and women on whom lay this moral and spiritual responsibility were entitled to a constant place in the sympathy and intercessions of the Christian Church.

But in point of fact, the work of religious education became most difficult when the childish stage had passed. It was most serious and most critical, not in the years when all its methods were authoritative and its results were mainly external, but in the years when the mind was beginning to awaken and to take its responsibilities upon itself. When they found that their young men and women were entering on that stage when they began to be uncomfortable in what had been their spiritual home, when they found that they could not quite easily adjust their minds to the whole of the creed in which they had been brought up, or to every part of the institution in which they had been nurtured, he would urge strongly that they should not be encountered with aversion, suspicion, or distrust. It was not always the bad things in a man that made him uncomfortable, either in his spiritual or natural home. It was sometimes the best thing; and when the time came that God was giving a man the opportunity, not of saying over again the testimony of others, but of uttering an original and independent testimony of his own, surely they should meet men and women at that stage with sympathy, with patience, and, above all, with a great and confident hope in the power of Christian truth to win and keep its own place in human minds. A great many young people stood out of the Church at this moment because they did not see what was to be gained by coming in. They felt that all the ideals of the Church were operative and effective outside as well as in. But in the Church there was something which was not outside. In the fellowship of God and the people of God there was something which was higher.

The **Rt. Hon. Thomas Sinclair**, P.C.D.L., Belfast, spoke briefly in support of the motion. He said the foremost duty of the Church towards the young was to rehabilitate family life, and to strengthen there the sense of filial and parental responsibility.

The motion having been cordially adopted, a brief adjournment took place, and when the sitting was resumed, Principal Rainy occupied the chair.

Dr. Stalker, Glasgow, moved—

“That the Assembly commend the three Colleges of the Church to the support and prayers of the people, and record the earnest hope that the spiritual life of the Church may

be sustained and deepened by the faithful preaching and the pastoral assiduity of those who give themselves to the Christian ministry."

He said that in their Colleges, which would open next week, there would be provided the most perfect curriculum of theological learning obtainable in the British Isles. Looking back, it might be said that the mainspring of all the conflict with patronage in both Churches had been to obtain good ministers, — to put in the manse of Scotland men who loved the Lord and would preach His gospel and live exemplary lives. But with zeal for the gospel our forefathers combined an intense faith in education. Their conviction was that Scotland would flourish by the preaching of the Word. This noble idea lay at the back of their methods of preparation for the ministry. They avoided what might be called the conventual system, in which candidates for the ministry were jealously kept by themselves and allowed to see other sciences only through the science of theology. They trained their candidates so that they should be men before they were ministers, and citizens as well as ministers, agents of the kingdom of God, which was wider than the Church, and embraced all influences which tended to refine and spiritualise. At the opposite extreme from the conventual idea there was that of free thought, that professors were not hound by any creed, but turned loose in the illimitable field of the universe with no instruction except to go before their students in the search for truth. But the Church of Christ was not a mere seeker for truth; she had found the truth, and she knew that it was the wisdom of God and the power of God; but not as if her task were merely the transmission of a tradition. The truth of God was a Divine deposit, but it was an inexhaustible one, and its unexhausted riches were brought to light only by progressive thought, so that there was always scope for originality and discovery. In that direction they wished their professors to advance; but the professors existed for the Church and not the Church for them, and the glory of their Colleges consisted in the men thoroughly equipped for all the work of the ministry whom they turned out thoroughly on fire with the faith and the mission of the Church.

Professor Orr, in seconding the motion, emphasised what had been said, that one

of the great outstanding features of the Scottish Church had been its zeal for an educated ministry. Those who would oppose grace to learning had to explain how it was that it was at these times and in these circles where spiritual life was highest that the obligation of providing an educated ministry was most strongly recognised. He would remind them of the large and liberal views of John Knox and of the Reformation Church, which, if they had been carried out, would have made Scotland even greater than it is. Even the Cameronians sent men of genius, like James Renwick, abroad to acquire the necessary equipment for his office. The end of their Colleges, he recognised, was not simply to produce men of learning. The work in the classes of the Colleges, however scholarly, however directed to the aims of the intellect, must ever be conducted with a bearing on the vital and the practical ends for which the ministry existed, and there must be a preservation and a cultivation of the life and devotion in teacher and taught alike. Perhaps the best preservative of all, one without which the life of a College, as he understood it, would be hopelessly lacking, must be the maintenance of the constant flow of the missionary spirit and zeal in the hearts of those aspiring to the Master's service. It was their conviction that the Colleges, as part of the Church's organism, ought never to be cut off from the general life of the body, that the currents ought to be free and reciprocal between Colleges and congregations, and the Church should arise to the realisation that the support of its Colleges, interest in the Colleges, the bearing up of the Colleges, by its sympathy, liberality, and prayer was as much a part of its duty and as much a part of its responsibility as any other part of its work, and that it was doing one of the worst things it could possibly do for the efficiency of the Church and its Ministry if it ever let those Colleges be starved, discouraged, or dwarfed for want of the sympathy and help it ought to give.

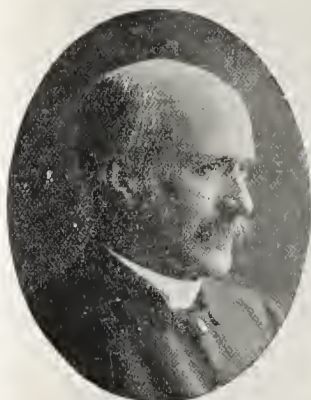
These luminous expositions of the relation of the Colleges to the welfare of the Church evidently carried with them the hearty approval of the audience, and were frequently applauded. It was very fitting that at this point Principal Fairbairn of Mansfield College, Oxford, should be called upon. He was enthusiastically welcomed, and his

strong, perfervid eloquence, beating in fullest sympathy with the occasion, splendidly crowned the appeal on behalf of the Colleges.

Principal Fairbairn said that he came there to rejoice, not only with them, but with all Scotland, and with the whole Catholic Church, over the splendid achievement of the previous day. It was indeed a time when to be present was as it were to be at Pentecost, when the Spirit so breathed into us as to lift us out of, and far above, ourselves. In the opening of the seventeenth century the Crowus were united; in the beginning of the eighteenth the Parliaments were joined; in the last year of the nineteenth there was the union of Churches, and of these three the last was the greatest. It was an easy thing to differ. It was a grateful thing to the natural man to divide because of difference. There was nothing so congenial to the old Adam as, having differed, to go their own way, and let the brothers from whom they had parted, not as a brother, go his. But it was a note of the new man, having discovered agreement, to unite; and it was a still further note of the new man, as generous and as gracious, having found that within agreement there was difference, still to refuse to divide. A Scotchman was always hard to convert; and it needed strenuous logic to achieve his conversion; but the great advantage of his inflexibility appeared when, having once been changed, he refused to relapse into the old state whence his conversion brought him. This union of Churches was a step from which there was no return. It was a step onward, and the onward step once taken, the foot that was moved should not be retraced, but, planted before, it would still carry with it the foot that was still behind. He felt peculiarly attracted with his affections engaged to both Churches that had now become one; but it would not surprise them if he confessed that his affections went out in a peculiar degree to the older and the more scattered, and disciplined by hard and bitter experience. He loved the old Seceders, and he loved to think of what in their time they accomplished and endured. It was easy to make much over the discussions in reports and pamphlets between Burgher and Anti-Burghers; but he read them, not as they appeared in pages that could be made grotesque, but as they were adorned with lives that were beautiful, saints that walked in a light that was to him the very beatitude of God. He thought, indeed, of the great act that towards the middle of this century created the Free Church. Did they remember the long conflict they knew as the Voluntary controversy, where brother wrestled with brother? It might be that the Voluntary men did not

convert the Free, that the Establishment men did not convert the Voluntaries; but the two, as they met and as they wrestled, made larger freedom possible, and made the Free Church of Scotland possible too. Then, when in the Church Courts the long, the century-old conflict of the Evangelical and the Moderate came to its climax, and Thomas Chalmers so strenuously pleaded for the freedom of the Christian people to choose their Christian teacher, did he not in all his acts feel the inspiration that had come from seeing a great community rise up as free, unaided by Establishment, creating churches, shaping men, making learning, so that he had not to elaborate a scheme in the dark and lead forth people into a wilderness which they knew not of? But they were a multitude. They lived when times were ripe. They had around them a press they could command. They had a convinced, an earnest people, and they issued out in their hundreds and thousands to build them churches in every parish, plant them schools besides the church, rear Colleges that might rival the old Universities, create a Sustentation Fund, nobler and richer because based on the freewill offerings of the people, than the old endowments. So their scheme, the splendid, national Free Church sprang into being, the times being ripe and felicitous. Very different was it when the four Seceders, led by Ebenezer Erskine, in 1733, wanted to table a protest that the Assembly would not receive. Their position was exactly the position of the men of '43. They said in words never to be forgotten, as Ebenezer Erskine taught, that in order to the being of the ministry there was a double call—one that came from God above, and one that came from the Church below, and without coalescence and concurrence of these calls there could be no Christian minister got. When patronage said, "We shall dispense with the call of the people," he said, "No; in this free society of Christendom, in this freest society, the call must be the people's. The promise was not made to patrons or heritors: it was made by God to His own people, and His people must be the agents of the call." When that principle was denied, and law enforced, and the State arm was powerful, these four heroic men went out not knowing whither they went. They had to face many a strange problem. There was the Church whose title they believed; there was the State whose legality they gladly conceded. They wanted both to stand. The grand supreme difficulty was in their relation. The claim of the State placed by patronage its ministers in the Church and over the people of God, and that claim, in the name of the Church, they disallowed. And they stood high alone. They had no great following

Ministers who took part.



DR. A. R. MACEWEN, GLASGOW.



PRINCIPAL HUTTON, PAISLEY.



DR. A. WHYTE, EDINBURGH.



PROFESSOR ORR, GLASGOW.



PROFESSOR DENNEY, GLASGOW.



DR. J. HOOD WILSON, EDINBURGH.



DR. KIDD, GLASGOW.



DR. STALKER, GLASGOW.



DR. JOHN SMITH, EDINBURGH.

around. The only non-Established Church they could consult was one which could not recognise the State, and would not recognise the Church, because they stood not under the sacred divine seal of the Covenant. Is it a wonder, therefore, that these Seceding fathers came face to face with the question, "Are we at liberty to support a Church as by law established?" Some said they were, and some they were not, and they parted. Conscience is a strange power. Let it govern, and it is imperious indeed. If it gets the way of governing in small things as in great, it may become a little over-exacting as these old Burghers and Antiburghers found. Still never did they do other than seek to consult and obey that eternal Sovereign that in the conscience lived, and through the conscience spoke; and of all their deeds, surely their love of Zion, their love of freedom, their love of an ordered State, ought to stand foremost. But amidst their concern, one thing they never forgot. They never forgot they were Christian men, that educated ministers must supply a right loyal lead to follow after. And so every section honoured itself by selecting its foremost men to be the head or the teachers of their Schools and Colleges. We could easily see that both branches of the Churches that have come together had an honourable ancestry in the way of educating ministers and founding Colleges. Think of the kind of men the College gives to the Church. Think of the professors. Why, all the romance, the very sweetest and finest of the romance in these Seceder Churches and Free Church of Scotland, circles round the professorial head. You have heard of the Erskines, of Wilson, of the early men who were professors. You have heard, too, of John Brown, erstwhile shepherd's boy on the braes of Abernethy, later great preacher of the Word; you have considered his ponderous tomes, but you forget how he made himself and multiplied himself through living men, how every man who came under his influence was sent out to remake and reconvert the world. You have heard of old George Lawson of Selkirk, curious in his oblivion, curious in his memory—able to produce in English or Hebrew as might be desired from memory the Scriptures from the Old and New Testament. You have heard the varied tales as to his memory, yet ever told with affection, which means there is romance in the man, power in the man, to shake the men around him. You have heard of obscurer men, Archibald Bruce of Whitburn, and Alexander M'Crie, a man gentle, retired in a little village, yet a perfect gentleman in bearing. You have heard of later men—John Brown of Broughton Place, grandson of the first squire, the most classical

in shape and figure of men in the Edinburgh of his day. You have heard, too, of later men, the scholarship of John Eadie, the great humanity of John Cairns, with many another noble man within that Church. And take the Free. Have you not the first Principal of the New College, owner of the great mind, the scheme, the entire method of ministerial education within it, Thomas Chalmers? Have you not the massive intellect, the large scholarship, the commanding genius of William Cunningham, who never would have had the power he wielded and possessed apart from his College chair and his College opportunities? Have you not another figure, so unlike yet so full of romance that equals and in some way surpasses George Lawson's? Have you not Rabbi Duncan, remembered by the multitude for his strange absent-mindedness, remembered by the *cleri* for his large mind, deep thoughts and insight, and courageous spirit he in all divine things showed? Are there not more recent men? Can we at this moment forget the vigour, concise speech, sharp antithetic mind, critical genius of Alexander Bruce. And there is a name I would be false to my own heart and to the city from which I came were I here to forget—a name the Free Church can honour all the more that he went forth from her, yet went forth with a heart that never lost its love, a head that never lost its faith in the great fathers and the great faith in which he had been trained,—the transcendent genius in the sacred criticism of to-day—William Robertson Smith.

But it is not only the men; it is what the teachers make. You have an obligation to living mind. You try to make men speak, and you do well. But you need to have men who write, make books, that create literature, fashion by means of the press the mind that is yet to be. Need I appeal to the Church that has had writers in olden days like the Browns, writers like John Eadie, writers so kindly in imagination as John Ker, to keep up and still to maintain great Colleges for the forming of young men? Need I appeal to a Church that can call to mind the immortal name of Thomas Chalmers, and is still to-day doing the work he did on lines adapted to the time by Dr. Denney, by Principal Salmund, and by your own Moderator, by the late Alexander Bruce, by all the great scholars and thinkers that are known not only in Scotland, not only to your own Church—beyond Scotland and to other Churches alien in order and alien in faith. You are educating Scotland, ay and far beyond it—your books cross the border, nay, they cross the ocean, they spread on the Continent, they spread in America, they make their way to the southern seas, by means of your Col-

leges, the men you there plant and equip shaping minds, making faith, organising great beliefs in other and learned communities.

And you need to make preachers. I recognise the limits of the College. Many a time I have had to say to my English friends, "You ask us, Why do you not send us better preachers?" I have a question that is older than that, that comes right before it; why do you not send us better men? We give only what we receive, and it depends on the Church, still more on the home, what kind of men the College turned out. We have been remembering the Seceders. Do you ever recall the incident in the life of M'Crie when he, a stripling, came with his mother walking to Edinburgh where to the College he was bound? And they parted at Coldingham Muir, and behind a stone the mother knelt and prayed with her boy, and he left feeling not as if he had separated from his mother, but as if his mother went with him and guided him where he was to go. And in later years when he wrestled much, and when the great head of the House of Blackwood was bound to hear his remonstrances, and did not dare to dismiss him, did not the mother's son speak in the man's words. It depends, then, on the kind of men you send up, the kind of men you get out. Be sure of this, the best, the choicest of your sons ought to go straight into the ministry. There is a grand essay by M'Crie, where he examines the Waverley representation of a Scots minister. I commend it to you. It is an old friend of mine. Years ago I remember how deep the impression it made on me. Here is Scott, affected ever when the religion of his country was in question, unable because of the fashion that beset him to see into the idealism that filled the soul of his people and inspired their life, representing their ministry as in a sense barbarian, rude, and crude men; and M'Crie stands forward and asks, "Where is your proof?" Look at the men whence they came, the choicest blood in Scotland, ay, and choicest brain. What was then, may now. So long as the choicest blood, choicest brain, of Scotland forms the Divinity Hall, fills the pulpit, the Church will never fail, but will ever continue to live. I feel, as many another man feels, facing the education of to-day, how many and how choice are the fields into which men are called. Year by year I take up the lists of the home, and the Indian, and the colonial and civil services, and I read them down with pride. I see here is a Scotsman, and there is a Scotsman well to the front, to be heard of in after years, leading some province in distant India, or administering some high estate of the realm; and I see them coming up to Oxford, often raw, often unshaped, still deter-

mined to prevail, and prevailing, coming up and passing high in the civil service, resolved to serve their State. Would I withdraw one of these men? No, not one. I would increase the number, and ask still more. We talk about arms. Arms have done nothing for us; they have not made our empire. Our empire has been made by our great civilians,—men that in India have represented British justice, men that in the colonies have represented law, and order, and freedom. Let us give of our noblest, of our best, for the cause is worthy. Then even after they have been supplied, are our efforts exhausted? Are our best men to be enumerated by the seventy odd candidates required for the civil, for the home service? No. We need, we ought to have, thousands flocking into the ministry. May I speak to the mothers, and appeal to them, and say, "Forget not the ancient pride which rejoiced to have a son in the pulpit." May I speak to the fathers and say, "Don't worship the almighty sovereign, don't worship gold or silver or iron or clay. Let fathers know that if they want dignity, character, and influence and position, and a name imperishable for your sons, know this, that the highest of all offices they can fill, the noblest of all places they can occupy, is within the Christian ministry." I speak to pastors, and say to them, "Are you without reproach? Have you no young men, boys you know, lads of character and of power, waiting and asking, 'will no man hire us?'" Face them; say, "Come ye to the help of the Lord against the mighty." Do you love learning? Learning you can have. Do you love power among men? Be a good honest and earnest Christian man, and you will have power. Do you want to be remembered as one who has saved souls and made saints? There is a way into the ministry; go ye in; enter, possess, and inherit the land. God grant that the United Free Church of Scotland will stand fast by her Colleges, by the Ministry, by the great function of teaching the eternal imperishable gospel.

Dr. A. R. MacEwen, Glasgow, proposed

"That the Assembly return cordial thanks to deputies from other Churches, whose presence and addresses have added so much to the interest and impressiveness of the proceedings; and ask them to convey the Assembly's cordial greetings to the Churches which they represent. Further, the Assembly gladly embrace this opportunity of expressing the honour and love which they desire to cherish towards all evangelical Churches; they rejoice in the essential unity of the Church of Christ in all its branches; and they long and pray for further and greater manifestations of that unity in Scotland and throughout the world."

After fitting words of grateful recognition and paternal feeling towards the various Churches and Societies referred to in the resolution, Dr. MacEwen proceeded to speak of the unity of the Church of Christ, which, he said, was not a visionary idea, but an operative force in the life of every true Church. The Assembly would cast a reproach upon its own origin if it failed to recognise that Disruption and Secession might be an imperative duty, and might have a place in the development of the Church of God. Separation became sinful and mischievous only when those who instituted and maintained a separate Church failed to recognise that, amidst diversities of administration, there was the same Lord, and failed to drink of the one Spirit into which they were all baptized. The schismatic Church was one which placed formal unity above spiritual unity. From such sectarianism the Assembly desired deliberately to declare its divergence, and to claim fellowship of those from whom it was still separated. Yet the Assembly was not satisfied with inward and spiritual unity. It desired greater manifestations of the same kind as awakened their present gratitude. The considerations and motives which had guided them into this union, pointed them onward, and they took this blessing as a forestalment of further and larger blessings for which they meant to entreat the God of peace. There had been two points at the Assembly which would affect the future movements of the Scottish Churches. The frank and generous words of Dr. Cameron Lees and of the Earl of Aberdeen would sink in their memories, and they would be recalled in time to come, with the deepest thankfulness as a mark and token of goodwill and friendliness. The Moderator, by the clearness with which he had defined the position of the Church with regard to the relation between Church and State, had banished once and for all the notion that there were latent differences on the subject by which they might afterwards be divided. The union guided them by the basis on which it had been formed. There was no abstract theory of the relations between Church and State, as a condition of membership or office in the United Church, and they could therefore never make any such theory a limitation in considering proposals for union, if they should ever be made.

The question would be the practical one as to the actual relation of the Church to the State, and the State to the Church. Meanwhile the Assembly would be unanimous in recognising the Established Church as a living and vigorous branch of the Church of Christ, in giving thanks for her good works at home and abroad, and in resolving to think and speak of her with affection and respect, even if their desire for union should be delayed. It was impossible to forecast the rapidity with which this or any other union might be accomplished, but it was certain that it would be hastened by the growth of real religion, by their co-operation with one another in good works, by their prayers for one another, and above all by growing nearness to the Lord Jesus Christ.

Sheriff Jameson, Edinburgh, in seconding the motion, said he regarded this union as a most important step towards a great Scottish National Presbyterian Church. How and by what means that end would be attained, in what space of time they would reach that longed-for goal, they knew not, and they could not venture to predict; but let them in the meantime be thankful that they had been enabled, after many difficulties, to do the duty that lay nearest to them, and let them go forward cultivating goodwill and friendly co-operation with other Churches, looking forward to fresh and greater unions, so that the Scottish Church would be better able in the future than ever it had been in the past to cope with the forces which stood embattled against it.

Mr. Simpson, Depute-Clerk, suggested the following addition to the motion:—"The Assembly also return cordial thanks to the Churches, Societies, and others in many parts of the Empire, and on the Continent of Europe, which have sent congratulatory addresses and telegrams"; and with this addition the resolution was unanimously adopted.

Brief addresses of congratulation were delivered by the **Rev. Dr. Robertson**, delegate from the Canada Presbyterian Church, and the **Rev. J. Hume Robertson**, Castlemaine, delegate from the Presbyterian Church of Victoria, who also gave brief accounts of the progress and work of the Church in these colonies. And then, at half-past three, the Assembly adjourned.

Thursday Evening—Close of Assembly.

IT was known that foreign missions were to form the special topic of the evening gathering, and a large and fully sympathetic audience crowded the Court and filled all the parts of the hall within the range of hearing. The last verses of Ps. lxxii. were sung, Dr. Kennedy read Isaiah liv., and the Moderator constituted the Assembly with prayer.

Lord Overtoun was cordially greeted as he rose to make the following motion:—

“The General Assembly record their deep gratitude to God for the grace bestowed on the Churches now united, as manifested in the progress of their foreign missions, and in the growing interest taken by their members in the spread of the gospel throughout the world.

“The Assembly welcome this occasion to send a message of affection and encouragement to the men and women who have gone forth to the various mission fields, to their converts, and to the native pastors and teachers; and to assure them of the Church’s unceasing mindfulness and prayer on their behalf, and of her deep solicitude for those who, through famine or pestilence or war, have recently endured special loss and sorrow.

“The Assembly would at the same time make thankful recognition of the sympathy and co-operation of other Churches and missionary Societies, as fellow-labourers unto the kingdom of God, earnestly desiring that these bonds of fellowship may be strengthened.

“The General Assembly would on this happy occasion specially acknowledge the obligation resting upon this Church to make fervent prayer that all her members and office-bearers may be led to consecrate themselves and their substance more heartily to the extension of the kingdom and glory of her only Lord and Redeemer.

“Finally, the Assembly enjoin all ministers to keep the cause of missions in continual remembrance in the services of the sanctuary, and they affectionately commend it to the prayerful interest of all the members and families of the Church.”

In supporting this motion Lord Overtoun said that the two Churches had become united not merely because they agreed in

government, in principles, and in doctrine, but because they believed it was in accordance with the mind of the Master, and that they would be the better able to cope unitedly than singly with the forces of evil. When Secession and Disruption took place, it was the occasion of new life and new enthusiasm in home and foreign mission work; surely a greater enthusiasm ought to accompany Union.

Lord Overtoun then drew attention to the fact that there were on the platform four out of five missionaries who were shortly to proceed to the foreign mission field—Miss Elizabeth Stewart Smith, Mr. Ebenezer M’Lachlan (Old Calabar), Miss Winifred Knight, and Dr. Agnes Robson (Livingstonia), and introduced them severally to the audience, who cordially cheered each one on rising.

Proceeding, his lordship said they earnestly desired to commend these outgoing missionaries to God, as well as all their other missionaries in the field and at home, and the great foreign mission work of the united Church. For what had God given them India and Africa? Was it to satisfy their lust of conquest, or that they might find markets to which to send their commodities? Were they to flood those lands with rum, with opium, and with vice? God forbid! Should they debase the people whom God sent them to save? Should they bring them to curse the name of Christian nations, or should they not rather take to them the gospel of love and liberty, bind up their wounds, and tell them of Jesus, the mighty to save? They had a great responsibility and a great opportunity. Would the Churches rise to it? There were millions yet without the gospel, but there were some in their Churches who neither knew nor cared. He believed in the beginning of this united Church they must begin a new scale of foreign missionary giving. In India, if they calculated one missionary to twenty thousand people, they would require thirteen thousand missionaries more. If the forty million communicants at home and in America subscribed for foreign missions a penny per head a week there would be £8,000,000 in Christ’s treasury instead of £2,000,000 as at present. There were some who said that foreign missions were a failure.

Why, they had surpassed the wildest dreams, as was shown, for example, by the upheavals in India, by the turning of the cannibals in the New Hebrides, and by the work of God in Africa, particularly in Livingstonia. And they were to see greater things yet.

Mr. Duncan M'Laren, Edinburgh, in seconding the resolution, said that both Churches from their earliest days had set foreign missions in the forefront. The United Presbyterian Church in its basis of Union announced its resolve to make exertions for the diffusion of the blessings of the gospel at home and abroad; and the two branches of which that Church was made up, from their very first days, remembered the claims of those in foreign lands. That Church had no territorial designation and no limits in its outlook; its missions were not concentrated in one land, but extended from sea to sea, girdling the whole world. Only in South Africa did the missions of the now united Churches touch one another; in all other cases they were hundreds or thousands of miles apart. Mr. M'Laren then touched upon outstanding features of the principal missions, noticing the liberality shown by the native Christians in South Africa, and the fact that the children at home had sent out and were maintaining a "children's missionary" there. Old Calabar had had a record of sacrifice, but the sacrifice had had its recompense in the light that was now supplanting the darkness. Their two great eastern mission fields had this year been passing through the fire, and the resolution sent a message of sympathy to all who had suffered. No part of India had been more sorely stricken by famine than Rajputana, and the unity of the Church of Christ had been shown by the many valuable contributions for famine sufferers which had come to them from other Churches and Societies. In Manchuria God had put signal honour on their missionaries in permitting them in late years to gather into the Church a larger number of converts than had been given to any other mission on the continent of Asia. That glorious work had been interrupted, but, to use the words of William Burns as he lay on his deathbed in Newchwang, "God will carry on His good work, I have no fear." They were confident that before many months had passed their missionaries would be permitted to return to Manchuria,

he trusted with a goodly contingent, who had been trained in the Free Church. At the present time it appeared to be their duty to strengthen and extend their existing missions rather than enter upon new territory. Such a time as this called for a thank-offering to God for His goodness in bringing them the joy of union. Could anything be more appropriate than an offering for the extension of the Redeemer's kingdom abroad? But what should their offering be? In the paper distributed on the previous night, it was stated that the united income for the whole work of the Church abroad had been £197,000. They asked that the income for the coming year should be £250,000. What did that mean? Not that each person should merely add a fourth, for in that united income were included legacies, interest, special contributions, school and college fees, and other sums received abroad. If therefore they were to have the necessary increase, the bulk of their members must add one-half to their contributions, and those who could must double their givings, for, on the other hand, there were many who were giving now to their uttermost farthing, and who, though they would gladly increase their offering, were unable to do so. If in this way they increased their offering to an amount more worthy of themselves, of the occasion, and of their Master, then the Union would prove not only a benefit to Scotland, but a blessing to the whole world; and native Churches, planted by missionaries who went forth in the name of the United Free Church and of its Divine Master, would be their crowning glory and joy.

The resolution having been adopted, a number of missionaries were introduced and addressed the Assembly. All were welcomed in the spirit which sees in the messengers of Christ the glory of the Church, and every address was heard with interest and applause.

The first speaker was the **Rev. Dr. John Husband**, C.I.E., Ajmer, who first of all, as representing his brethren in the Rajputana mission field, gave expression to the joy and thankfulness with which they hailed the union. Between themselves in Rajputana and their brethren of the Free Church of Scotland there had always been the utmost cordiality. Ever since the time, now forty years ago, when Dr. Wilson of

Speakers on Foreign Missions.



DR. STEWART LOVEDALE.



LORD OVERTOUN.



DR. HUSBAND, C.I.E., RAJPUTANA.



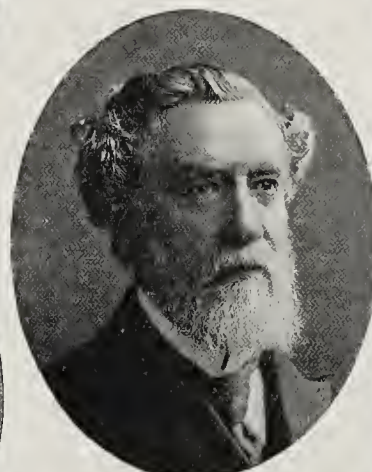
PRINCIPAL M'KICHAN, BOMBAY.



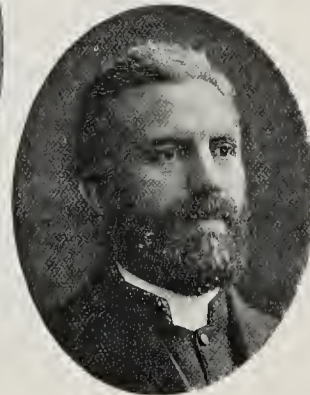
DR. LAWS, LIVINGSTONIA



DR. JOHN ROSS, MANCHURIA.



DUNCAN M'LAREN, EDINBURGH.



REV. R. JOHNSTON, B.D., JAMAICA.

Bombay guided them to this field of labour, and personally conducted this mission, there had existed between them in Rajputana and their brethren in Bombay great cordiality and brotherliness. The distance that divided them from their friends, and the difference of language, would prevent that thorough union that was desirable in those who belonged to one Church, but it would not prevent their fellowship and intercourse together. Their Rajputana mission, begun forty years ago by Dr. Shoolbred, had now a staff of thirty-three European missionaries, including Zenana ladies, with sixty-three native helpers. They had 121 day-schools and 107 Sabbath-schools. They had five hospitals with a total attendance last year of 215,590 patients. When this mission was begun forty years ago, Dr. Wilson of Bombay took up with him one native Christian to help Dr. Shoolbred in the work. Now they had a Christian community of 1478,—a small number, some would say, after all these years of toil, but all those who knew the conditions of work in India, all those who were familiar with the hardness of the soil in Rajputana, would thank God for the past, and go forward to the future full of faith and full of hope. There was one subject on which he wished to say a word or two. Surely the time had come when this great Church should specialise. That was common now among their medical men. It ought, he thought, to be common among their missions. Other missions in India had done it to the great advantage of Christ's cause there. What he meant was, that they should select young men early in their career, men with special gifts, men with a special training, and train them as controversialists, prepare them for going forth to the heathen world, able by their knowledge of Arabic, and by their familiarity with Sanskrit to meet the Moslems on their own ground. He pled for this very specially, because we had, he thought, greatly neglected the great body of Mohammedans in India, a body forming one-fifth of the nearly 300,000,000 of the population of that country. From an experience of thirty years he knew that work among the Moslems would not be easy; but it was not without happy results. In illustration of this he referred to the late Dr. Immad-ud-din, who some years ago was made Doctor of

Divinity by the Archbishop of Canterbury. And two of the best native workers they had ever had in their Rajputana mission, were both at one time followers of the false prophet. After appealing for a young man for English work at Lahore in connection with the Anglo-Indian Society, Dr. Husband said that if in the new Church, if in the new century on which they were so soon to enter, their ministers, their missionaries, and their agents all over the world were to be clothed with new power, and if the gospel they preached was to go forth winning greater conquests than in the years gone by, there must be more prayer, moving the Arm that moved the universe, and calling into play greater energies on the part of Omnipotence than had ever been witnessed since primitive times.

The next speaker was the **Rev. Principal M'Kichan**, Bombay, who said that in India the most sacred spots were the meeting places of rivers, and these attracted to them myriads of devotees. Here to-day, at the meeting place of two great streams of religious life, the ground on which they stood was holy. If he mistook not the spirit of that great Assembly, the feeling that dominated every heart and mind was one of sacred responsibility in regard to the great task before them. That feeling reached its climax in the resolution just adopted. It meant a resolve, and committed them to action, and his object now was simply to direct their resolve and action toward the great field of India. He would assume that they felt the special responsibility laid upon us as a nation called to govern three hundred millions of our fellow-men. No event in history more clearly showed the working of God's hand than the giving of India into the hands of our nation. As a Church they interpreted it rightly when they felt that India as a heathen field had the very strongest claim upon their sympathy and effort. Their motto was "India for Christ," and they must understand both what "India" meant, and what "for Christ" meant. They saw the needs of India in all their variety, and they realised that to overtake the task laid upon them would require every form and kind of Christian work and Christian agency. In their united mission they had these in their fullest development—colleges in all the great capitals of India, medical schools well

equipped and growing and developing, a large band of lady workers carrying on Zenana missions and work amongst girls, missionaries who itinerate throughout the villages of the land, a great system of village evangelisation, and workers who devoted themselves to the preaching of the gospel in the streets of their cities. He could best speak to them of that kind of work to which his own life had been given. It was a thing the Church should rejoice in that in all the great centres of Indian life and thought this Church of theirs had established the work of Christian education, and placed it in the forefront of all the educational agencies in the cities. In most of the chief capitals of India the Christian college was the leading college. Bombay was no exception, their college was the largest in the city, and had grown from year to year. What did it mean that they placed themselves thus alongside the young life and thought of India? It meant that they recognised the work of the Church to be not only to go to those most accessible and most loosely connected with Hinduism, but to go to the very citadels and centres of opposing religions and seek to win them for Christ. In their colleges were gathered together Mohammedans, Parsees, and Hindus—bright representatives of all these faiths, and he would like to give this testimony before this Church and before all Scotland, that there was no more blessed work in which any man could engage than to be brought into contact with those minds and hearts, so thoughtful, so receptive, so eager, so needing the regenerating power of the Divine Word. He desired to impress upon them that the work of their schools and colleges in India was the most Christian thing they were doing in that land. Let them do it with greater energy and hopefulness, and they would reach the very centre of the life of India and of its religions. After making an appeal for a missionary for Poona, Dr. McKichan referred to the question of the wider union, and said that he believed that the solution of that problem would come from the fields of mission work. If the Churches of Christ would rise to their calling and realise their ideal and catch the meaning of the Saviour's parting command, they would find the solution of the problem of a greater union, not in Scotland but in India, or in some other great mission field, so that

again the old word should be found true, *Ex Oriente lux.*

The **Rev. Dr. Ross** of Moukden, Manchuria, said that if other sections of the Church of Christ rejoiced in this great union, how much more reason had they, who were a small band of Presbyterian missionaries in Manchuria, for they saw in it the assurance of assistance in their great work. Twenty years ago his acquaintance with the history of the Chinese and his knowledge of their character made such an impression on him that he urged the most earnest effort to evangelise China before the people fully realised the terrible power which they really possessed. Attila, with his devastating hordes, came from the east, and China contains a hundredfold greater resources than ever Attila commanded. Recent events had surely emphasised the urgency of the duty of the Church to exert itself as never before to evangelise China. It was not only the duty of the Church; it was to the selfish interest of all Europe that China become a Christian country. The man who of all Europeans best knew Chinese official life, Sir Robert Hart, had declared his conviction that Christianity alone could save the country. He (Dr. Ross) appealed to them to bestir themselves to take the only way to prevent in the future the horrors of the past year. Whom would they send to carry on the work? The kind of man most likely to be a successful worker for Christ in China was defined by the conditions of the work. They were a people of great intellectual ability; their civilisation one of the oldest known, and possessing many excellences; literature was the crown and glory of their social life; every civil official owned a degree; any man could rise to any rank provided he had his degree; no man of any rank could become a civil official if he failed to take his degree. They had a system of ethics second only to that of Christianity. They could understand, therefore, that to a people like that even a good and earnest man might fail to commend Christianity if he had none of those qualities which they esteemed most highly. Again, in Manchuria, they had a Christian Church which would crowd that vast hall four times over, the number baptized last year would almost fill that hall, and the numbers increased annually; among these were hundreds of young men of earnest character, fair abili-

ties and some learning, who were eager to acquire systematic and thorough acquaintance with Christian truths. From these came their evangelists, and of them would be found the pastors of the future Church in Manchuria. For the mission, therefore, they required men of evangelistic zeal indeed, but men able to inspire native converts with the fire of zeal, and bestow upon them the oil of knowledge, and send them forth to do evangelistic work among their fellow-countrymen more effectively than any European could do. They must be men able to guide and interest congregations, but not to become the pastors of any—men who, like Paul, would plant churches and instruct natives, who would become the pastors of those churches. In the Church of Antioch there were five outstanding preachers. The Spirit selected the two best to send forth to the regions where the name of the Saviour was unknown. The Church had forgotten that lesson, and must relearn it. Why was the world not already converted? Why were there still a thousand millions groping in a darkness of which in a Christian country they could form no conception? This was not the will of God, the blame lay with the Church. God works by means. They were His fellow-workers, but only here and there a few individuals in the Church had exerted their might. Instead of being a labour, missions had been a pastime for the Church of Christ. Let them labour now as they had never done. Let them pour the tithes of their rich gifts into God's treasury; let them present the offerings of their noblest men for His work, and He would pour out a blessing till there was not room to receive.

The **Rev. Dr. Stewart** of Lovedale, who is an ex-Moderator of the Free Church General Assembly, was warmly greeted on rising to speak. He said the impression made upon him by that great missionary meeting, the first of its kind in the new Church, and by the events of that day and yesterday, was that the Spirit of Christ was in it. The whole hope and spring and stay of the movement, and the object towards which it should move, was one, and that one Jesus Christ Himself. All missionaries would tell them that separated from Christ even missionary work was flat, stale, and unprofitable; it yielded no real and abid-

ing satisfaction. The question had been put yesterday, was it reasonable for us to expect that those vast and old religions would give way at the bidding of a few strange-looking foreigners, and the question had been rightly answered. He would answer that question again by asking—was it reasonable long ago that twelve men should have been sent to overturn the great demoralisation of the great empire of that day? Yes, it was reasonable because of these words, "Lo, I am with you." As long as He was with them, everything was reasonable. He desired that the idea of the new Church as a missionary force should be taken up and wrought out by its ministers, its office-bearers, its elders, and its members, down to the little Sunday-school children, because God was placing before their Church, as well as before other Churches, at the beginning of the new century an open door, and it was the duty of the whole Church to rise to the occasion which God had given it, and to carry forward the work to the glory of their King and Head.

The **Rev. Dr. Laws** of Livingstonia said the first note he desired to stike in addressing the Assembly was one of gratitude to God for the union that had now been accomplished. Reference had been made to the fact that union came from the foreign mission field, and that was true in the history of Livingstonia. When union negotiations were given up, and union seemed to be sent away into a distant future, the Livingstonia mission began. He went out to it as a member of the United Presbyterian Church, and he was grateful to see the two Churches now brought together into one. But the promise of that mission was more catholic still; for their leader was a Baptist, another a member of the Church of England, another belonged to the Established Church of Scotland, and the remaining three Free Churchmen. Turning now to speak of the work, in Central Africa they had changed times. When they arrived on Lake Nyassa, before them was a mission field the size of Europe, utterly untouched. Now, thank God, other missionary Societies and Churches had come in to begin work there, and along the west side of Lake Nyassa the work of God was beginning to be established. There was then no Christian church nor school, now along the west shore of the Lake they had 30,000

pupils, old and young. In the southern section of the mission—where they had another union, that with the Dutch Reformed Church—there were four stations, each with its own congregation. In the northern section they had five stations, each with its native congregation, between thirteen and fourteen hundred members, besides nearly 3,000 looking forward to membership. Turning to speak of the future, Dr. Laws pointed to the electric lamps, and said that they symbolised the difference between 1875 and now. Light that could then only be told of in the class-room is now to be seen in their homes. That was the result of the study and utilisation of the molecular forces in the physical world. So with regard to the work of Christ. There were molecular forces in the Church which had not yet been utilised. They needed that every member should feel that it was not merely to a Church that Christ gave a call to evangelise the world, but to every individual member of it. Dr. Laws pointed to the old Covenanting banners around the hall, and then to the Christian Endeavour flag at the end of it, which spoke of the future. This youthful movement must be guided for the extension of Christ's kingdom. Get the children for Christ and for the foreign mission cause before they were ten years old, and he had no fear of the missionary future of the Church. Let them consider the needs of the world. He represented a large part of Africa; they were but on the outskirts of the great dark interior, away at the other end of which was Old Calabar. Among the great things that God had done for them perhaps the greatest was this, that God's Holy Spirit had been a quickening power in that land, and was touching the heart of the native Christians. He was certain that last Sabbath there were three or four hundred services conducted by those who ten or fifteen years ago knew nothing about the Lord Jesus Christ. They had not now to wait for years to get leave to preach the gospel, or teach the young. From every district came earnest requests for teachers and preachers, and this Hinterland, with all its vastness pressed upon their representatives there. It was a burden upon their hearts. There was bound up with this their Livingstonia Institution for the training of native pastors to go forth and take possession of the Hinterland for Christ. Three more

teachers were needed for it. The burden of the work there is so great that he dreaded more than anything else lest in the necessity of doing God's work those engaged in it should be kept from that communion with Himself, which was needed more than ever when face to face with heathenism and its deadening influences. Not for help for themselves only did they plead, but for all in darkness in Africa, and throughout the unevangelised nations of the world—for nothing less than "the world for Christ." He remembered an incident which had its lesson. At Bandawe a young lad had been quite accidentally shot by a companion. His remains were carried into their station, and the grief of the family was great, but it went beyond the family. The tribe took that dead body, carried it to the territory of the tribe to which the lad belonged who had fired the gun, buried it in their soil, and by this means took possession, in symbol, of their land. There is a sense in which in Africa, more than in the other fields, the land had been taken possession of for Christ by those representatives who had laid down their lives there. "Was their faith in you to be in vain, that the work for which their lives were given would be carried on? Nay, it brings the claim of Christ ever to you with greater and renewed emphasis, that nothing but the whole world for Christ will satisfy those who are close to Him."

At the close of Dr. Laws' address, an interesting episode took place. Mr. Walton of Paisley, rising in the midst of the audience, asked that without interrupting the course of proceedings, the audience might be allowed to look upon the face and form of the veteran missionary, Dr. John G. Paton of New Hebrides, who was sitting on the platform. In answer to this appeal, Dr. John G. Paton stood up, and received a most hearty greeting in the loud applause of the meeting.

The last missionary speaker was the **Rev. Robert Johnston, B.D.**, of New Brighton, Jamaica, who said that Jamaica was the oldest mission field of the United Presbyterian Church. It was entered upon a good many years ago, when the bitter cry of the half million of slaves in the West Indian colonies reached home. Even before emancipation the Christian conscience of this nation felt that the preaching of the gospel ought to be brought to that people;

and missionary Societies were organised, and missionaries were sent forth. Such names as Blyth, Waddell, Watson, Niven, and Carlile were names familiar as household words in the homes of the members of the United Presbyterian Church; and to the work that these men did, and the issues of that work, the interest and the activity of the United Presbyterian Church in the mission field were largely due. The work of these missionaries was a successful work. It might be said, indeed, that Jamaica is no longer a mission field; it had practically passed out of that category, and the Church in Jamaica had taken its place in the great family of organised Presbyterian Churches. We have, said Mr. Johnston, sixty-two fully organised congregations; we have a membership of nearly 12,000; we have six Presbyteries, and we have a Synod. It is a Church that has rooted itself in the soil, and the development of that Church is largely due to the fact that we have been able to find amongst the sons of that Church men who have been qualified to enter its ministry. We have in that Church to-day natives of Jamaica who have behind them a grand record of service in the kingdom of God. We recognise that the future of the Church depends largely upon our being able to find within our own ranks men who can carry on and develop that work. In Jamaica, whether you travel along the sea-coast, under the spreading palms, or over the sweltering plains, or up over the mountain sides and the valleys between, you will find Christian churches everywhere. And side by side with the churches you will find schools; and you will find that these people, so recently sunk in the degradation of slavery, are rising to the privileges they enjoy, and making a magnificent return for the expenditure that has been made upon them. The lesson that may come from the mission Church of Jamaica to this great Assembly is one of encouragement and of stimulus. It says to the Assembly, "The work begun little more than sixty years ago has been a successful work; God has blessed it," and it encourages this great Assembly to go forward and develop the work in other lands.

After this wide, hopeful, and stimulating outlook on the foreign mission fields of the Church, the meeting sang with great fervour the hymn—

"Jesus shall reign where'er the sun—"

and then Principal Salmon led in prayer for missions.

The Assembly was now about to close, but before the closing formalities were entered on, an important word had to be spoken. A small number of ministers and elders had refused to enter into the union, and had constituted a new Assembly of their own; others, it was believed, were hesitating as to their course of action; while some who had entered into the union feared that they might thereby be placed in a position of some difficulty. To all such it was felt that the Assembly should clearly define its attitude; and the following resolution, on the recommendation of the Union Committee, was proposed by Dr. Ross Taylor:—

"The General Assembly, while profoundly grateful to God for the signal tokens of His presence and favour which they have enjoyed, and for the warm expressions of brotherly interest and congratulation which they have received from the Churches of many lands, desire, before the close of the Assembly, to express their deep regret that some of the ministers and elders of the recent Free Church General Assembly have not as yet seen their way to enter the United Free Church, and the gratification it would give them if these brethren, on further consideration, were prepared to continue with them in carrying forward the work of Christ in the land. The Assembly also earnestly counsel any of their people who may be in doubt as to the right course of action to be pursued at this time not to form a hasty judgment, but to give the subject patient consideration, looking for Divine light as to the path of duty, the Assembly being fully assured that He who has led His people in the past, and has promised to guide His Church to the end, will not fail to grant His gracious guidance to those who prayerfully seek to know and do His will. Also, if any of their faithful people should find themselves placed in a position of difficulty owing to the great step now taken, the Assembly hereby convey to them the cordial assurance of their full sympathy and ready help."

The reading of the resolution was followed by loud and prolonged applause; and Dr. Ross Taylor thanked the Assembly for the manner in which they had received the resolution. It proved that the regrets and hopes and the purpose the resolution ex-

pressed came from their hearts. Dr. Mair cordially seconded the motion, and it was adopted with acclamation, the Assembly rising and holding up their right hand.

Votes of thanks were then cheerfully passed to Mr. J. W. Gulland for his valuable services in connection with the Assembly arrangements, and to the band of stewards, to the Lord Provost and Magistrates for so readily granting the use of the Waverley Market, and to Chief Constable Ross for his arrangements in connection with the procession.

The Commission of Assembly was then appointed. As the Assembly is not a permanent Court, like the Synod, but is dissolved at the close of its meetings, a Commission is appointed which meets to transact interim business requiring attention. It consists of all the members of Assembly, with an additional minister nominated by the Moderator, who on this occasion nominated Principal Douglas.

It was agreed that the next Assembly should meet in Edinburgh, on Tuesday, 21st May 1901.

The Moderator, on rising to deliver the closing address, was received with loud and prolonged applause. He said—

FATHERS AND BROTHERS,—A few minutes will suffice for all I wish to say to you at the close of these interesting and impressive days. We give thanks to God. Our union, which was the great matter, has been completed in a manner that solemnised and gladdened all of us; and it has taken place in an atmosphere of love and sympathy, of generous and cordial goodwill which soothed and cheered us. In this connection our debt is great to the sister Churches as well as to the religious Societies which sent us letters of sympathy and good cheer. Still more to those who commissioned delegates to be with us and to share our union enthusiasm. We regret that it was quite impossible for us to hear all of them severally. We assure them of our warm regard and high esteem; and we testify that in coming as they have done they added to our celebration an element of the highest value. I think I may add that the friends to whom the burden fell of making the various arrangements have succeeded beyond all our expectations in giving to all our proceedings a character of continual success. This hall itself, so well adapted to its objects, which rose like an exhalation from the ground in little more than two days, and which has crowned with laurels the able and energetic contractor, Mr. Lownie, was a momentous contribu-

tion to the success of our meetings. Many friends have acted in various capacities to help us. And we owe very much indeed to the friendly help of the city authorities, especially the superintendent of police, whose experience and ability were freely made available to us. As regards the various addresses and proceedings, it is not for me to estimate them. I believe the impression they have made will long abide with us all. We carry away with us most of all a sense of the goodness of God in ordering things for us in a way that has left on our minds a deep impression of satisfaction and of rest. Nothing is quite perfect. And I could wish that in our arrangements something more had been done to bring out the place and the value of the women's work in our Church. They have been present with us in great numbers as spectators—interested and sympathetic spectators. But in the life of our Church they are far more than mere spectators. They are most willing and efficient workers, and no good cause fails to benefit by their industrious and persevering help. Will they accept my assurance that the Church deeply feels all it owes to them—that the conviction continually grows on all our minds that we merely impoverish the work committed to us when we fail to give full place and scope to their co-operation! Fathers and brethren, we are to part, and some of us who are older, considering the uncertainties of life, are inexpressibly cheered by the thought that we leave the cause in the hands of the believing men and women throughout Scotland, who are represented and guided by the mass of energetic manhood and gracious womanhood assembled here. We part all of us desiring and hoping that by the Grace of God we may be more efficient, and may attain enlarged success in the new career of service on which we enter. There are many forms and styles of genuine work and genuine success. And it would be unwise to fasten attention on any one to the undervaluing of others. But if there is any form of attainment which bears on all effort that is distinctively Christian, which inspires all service and gives it fitness to make way for the kingdom of God, I should say that it was this—a fresh impression continually renewed of the wonder and worth of the fundamental truths of Christianity; that is, of the manifestation of Christ, and the manifestation of God in His life, death, resurrection, and reign. This impression is in the nature of a revelation; it is given to prayer. It requires to be continually renewed. More than that, it requires to be continually increased. We have all, perhaps, had such impressions, precious though not always adequate: at all events they were yesterday's, or many yesterdays ago. But each day needs to-day's. Too often we preach and

we believe every word of it, and we are pleased with what we say—too well, perhaps—but we are not astonished at it in our own minds. No sense of awe and wonder, no passion of gratitude, no honest shame and sorrow possess us as we speak, though we honestly are trying to do good, and God often does good by us in a way that is surprising. But the men to whom it will be given to stir the Church and bring in new days, who will direct and impel, who will be prophets and heroes of the Church, will be men, I do not say who have caught sight, but who continually are catching sight, of the wonder of God's presence, God's self-disclosure in every Christian truth and promise. God was in Christ. That amazing

pendence on God. Yet here as much as anywhere we realise our own responsibility if we are content to live below our privileges. Allow me so far to trespass, as to express my grateful sense of much kindly feeling shown to myself. I suppose I fall heir to much goodwill that would have greeted the company who laboured for union thirty years ago—had their barge then reached the shore. I know better than to agree with those generous opinions. Nevertheless, I am glad if in any measure I approach to the state of Mordecai, the Jew, who was accepted of the multitude of his brethren. As we separate we commend one another to God and to the word of His grace, which is able to



INTERIOR OF WAVERLEY MARKET, FROM THE WEST END.

coming down of Heaven to earth—its reality, for it is true; its worth, for it is good—can fill us with wonder and gladness beyond what we have attained. And then we shall have a mission and a message. A mission—"O, Lord, I am Thy servant, truly I am Thy servant"; and a message—"We know that the Son of God is come, and hath given us an understanding to know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and Eternal Life." This is a matter that has no necessary connection with excitement. The quietest preacher, the least obtrusive layman, may have it. But where this fire is in the heart it shines through. Here, perhaps, as much as anywhere, we realise our de-

pendence on God. Yet here as much as anywhere we realise our own responsibility if we are content to live below our privileges. Allow me so far to trespass, as to express my grateful sense of much kindly feeling shown to myself. I suppose I fall heir to much goodwill that would have greeted the company who laboured for union thirty years ago—had their barge then reached the shore. I know better than to agree with those generous opinions. Nevertheless, I am glad if in any measure I approach to the state of Mordecai, the Jew, who was accepted of the multitude of his brethren. As we separate we commend one another to God and to the word of His grace, which is able to

build us up and to give us inheritance among all them that are sanctified.

The Assembly was then dissolved in the usual terms; the old parting Psalm—

"Pray that Jerusalem may have
Peace and felicity"—

was lifted up in praise to God; and the benediction terminated the proceedings of the First General Assembly of the United Free Church of Scotland.

"Of Him, and through Him, and to Him are all things: to whom be glory for ever. Amen."

Overflow Meetings.

ON Wednesday and Thursday evenings, meetings, which served the purposes of overflow meetings, and which were open to the public without tickets, were held in the Synod Hall, Castle Terrace. On both evenings the Hall was full.

On Wednesday evening the Rev. Dr. R. S. Drummond, Glasgow, presided; and addresses were given by the Revs. Dr. Corbett, Glasgow; Dr. Monro Gibson, London, delegate from the Presbyterian Church of England; Professor Iverach, Aberdeen; Dr. Lind, Belfast, delegate from the Irish Presbyterian Church; Sheriff Guthrie, Edinburgh; Rev. Dr. Brown, Bedford, delegate from the Congregational Union, and the biographer of Bunyan; and Mr. F. A. Brown Douglas, Edinburgh.

On Thursday night the Rev. Dr. Whyte, Free St. George's, Edinburgh, presided; and addresses were delivered by the Rev. Dr. John Robson, Aberdeen; Rev. Dr. Henderson, Crief; Rev. Donald Fraser, Livingstonia; Rev. J. Miller Graham, Manchuria; Rev. J. S. Wilson, Trinidad; Rev. Cavalier Prochet, Rome; Principal M'Kiehan, Bombay; and Dr. Husband, C.I.E., Rajputana.

Children's Union Demonstration.

THE Assembly Hall was packed in every corner on Friday evening, and more than three-fourths of the audience were children. Gathered under the genial presidency of Dr. Mair, they listened with lively interest both to the story of these days and the older history of the Church of which they gave their promise to be loyal members.

Briefly and brightly the chairman told of the happy consummation of the Union which they were met to celebrate; of the rain which somewhat marred the procession, but which so marvellously ceased just as the two Moderators joined hands; and of the splendid day after that. Now they were met to place the children's crown on the Union, and it was worthy of the crown. They were no longer Free Church children and United Presbyterian children; they were better than either, they had all the excellences of both, being children of the great United Free Church of Scotland.

Several hymns and choruses were sung by the sweet voiced Children's Choir, under the direction of Mr. Duncan Fraser.

Dr. John Smith and the Rev. James Harvey respectively gave to their young hearers a simple and interesting narrative of the two Churches; Dr. Smith asking the children to stand up and repeat with him the following little prayer:—"God bless and keep the United Free Church of Scotland";—a request acceded to by the whole audience.

An item not mentioned in the programme, but not the least interesting event of the evening, was a message of congratulation to Principal Rainy. The chairman submitted the following to the meeting:—"Two thousand members of the United Free Church of the future at present met in the Assembly Hall cordially unite in sending to Principal Rainy their best wishes and warmest congratulations on this happy occasion. They earnestly pray that God may greatly bless him, and spare him long to be a power, a guide, and an ornament to the United Free Church of Scotland." Dr. Mair's proposal was agreed to with acclamation, the whole assemblage standing up, cheering and waving handkerchiefs, and their greeting was immediately carried off to the Moderator of the United Free Church. In due course the reply came back. "Principal Rainy is much delighted and affected by the kind message, and sends loving thanks. He was a boy himself once, and he hopes all the boys will be Principals, and all the girls Principals' wives, for the Principal's wife is much better and wiser than her husband." A great burst of applause and laughter greeted this message, and so ended a most happy and enthusiastic meeting, which will be long remembered by all present.

MISCELLANEA.

MINISTERS are reminded of the recommendation issued by the Synod in May that they should preach a Temperance Sermon on one of the Sabbaths of December.

YOUNG PEOPLE'S COMMEMORATION DAY.—Attention is called to this day, which is observed in the month of March, on such Sabbath as may be found convenient. The object of the day is to keep alive within the young the recollection of the history of the Church, and to foster denominational loyalty in harmony with Christian love and service. With this end in view a booklet is being prepared by Principal Fairbairn of Oxford. Coming from his pen, it is sure to be one of great historical and literary eminence. It is expected to be ready for Christmas, and may be ordered from the Publications' Office, Castle Terrace, Edinburgh, at 1½d. per copy, or 8s. 4d. per hundred. Its wide circulation throughout the Church would have an excellent effect in extending and making fruitful the interest awakened by the Union.

MISSIONARY PRAYER UNION.—The Prayer Card for 1901 will contain the names of all missionaries of the United Free Church, and information regarding all the mission fields. Members who have changed their addresses should communicate their new addresses at once to the Secretary, Miss Torrance, 65 Comiston Road, Edinburgh, who will also gladly enrol new members. No payment attaches to membership.

Women's Missionary Association.

A PUBLIC meeting of the Women's Missionary Association of the United Free Church was held on Friday afternoon, 2nd November, in the Assembly Hall. Principal Rainy occupied the chair, and the Hall was quite filled. The meeting was opened by the singing of the 46th Psalm: "God is our refuge and our strength." Dr. John Smith led in prayer for divine guidance for our sisters in the larger field opening up before them, and thanksgiving for the many blessings God has given through them in past days.

The Moderator, in his opening remarks, touched again the note of thankfulness which filled our hearts for the peace and gladness and mutual confidence so manifestly shown in all the doings of the week. No more appropriate close and crown could well be found for the Union proceedings than that the great body of Christian women, who occupy a place so important in the Church's work, a place to be more important still, should meet together, and together take their departure for the great work of the future, which God is opening up to them in the United Church. Now, he said, we are looking forward, expecting God to do great things for us. Let us not think that having reached this happy consummation of union, we may rest on our laurels, but pray that the blessed Spirit of God may more and more fill our hearts, and that we may be enabled to go forward with a firmer step and a more cordial regard for one another. Before us there lie the great needs of the world and the great cause of the kingdom of God. How good a thing it is to be a Christian, and to be servants of that wonderful Saviour, Jesus Christ! How good a thing it is to be hoping for all that is before the Church of God! Let us be thankful, and "let us work while it is day, for the night cometh when no man can work."

Mrs. Daly, Glasgow, then brought forward the claims of the Women's Jewish mission; not a new work, not perhaps a work productive of very large visible results, but one in which we are following our Lord's own command, to carry the gospel to the Jew first, and in which we can rely on His blessing. She told of the Girls' Schools and Homes in Buda-Pesth and Constantinople, of the great need of further work in Palestine, and made a strong appeal that this mission might be taken up by every congregation in the United Church.

Miss Crawford, late of Bombay, spoke on Indian missions, and the need in the regeneration of India for a race of Christian mothers. There was a strong desire now for female education, even Hindu men being anxious for the education of their daughters. The Girls' Schools in Bombay were most successful, both from the educational and missionary standpoint, but the work ought to be extended far beyond Bombay.

The Rev. J. Miller Graham of Manchuria was the next speaker, and told of the large

amount of good work done by the lady missionaries, who had access to the homes of Chinese women denied to the male workers. As usual Christianity had made a wonderful change in the elevation of women, and education was eagerly sought. Before the rising in China, there were in Manchuria about 4000 baptized women, they had hospitals and dispensaries for women, and lady doctors to care for them. Over all these bright prospects a cloud has gathered just now, and we have to stand aside and wait, knowing that in God's good time it will be cleared away, and we shall be allowed to serve Him there again.

Mrs. Duncan McLaren, Edinburgh, in graceful words, paid a tribute of thanks to Dr. Rainy on behalf of the women of the Church. He had been their Joshua, leading them safely into the promised land of Union, and they were glad that in the manifold labours in connection with the great army of the Church of Christ, he had not been forgetful of the women's wing. Now they were face to face with new opportunities, which brought in their train new responsibilities, and one of the great needs of the hour was what might be called a missionary conscience, quick to remind them that they dare not do their work negligently. Mrs. McLaren then urged the claims of the *Women's Missionary Magazine*. If the members of the Church only realised the vast importance of spreading fresh information from the mission field, in evoking prayerful interest and generous giving, surely there would be a great effort to circulate the *Women's Magazine*, as well as the *Missionary Record*, in every congregation.

The Rev. Donald Fraser, Livingstonia, was the last speaker, and gave his testimony to the transforming power of Christianity on the women of Ngoniland. One needed only to look at their faces to see if they were Christians, the hearty sullen look had given place to shining eyes and bright glances. The love of Christ seemed to take possession of the whole person, body and mind as well as heart, and the dull stupid girl was transfigured by the wondrous new revelation of a Saviour for her. The old cruel and degrading customs were rapidly giving place now to the law of Christ. No longer were the little twin children thrown into the river, or the old and worn-out female slaves cast out as of old to die in the bush; now instead you may see the great chiefesses themselves nursing and tending their old slaves. But there is much to do yet in that great dark land, and both men and women are sorely needed to go out filled with the Spirit of their Master and spread His glad message abroad. May the fruit of this Union be fresh zeal and consecration to his service.

A collection was taken in aid of the "Forward Movement" of the Women's Foreign Missions, and realised £59. The meeting was closed with prayer by Dr. J. Hood Wilson, and the benediction.

Jubilee of the New College, Edinburgh.



N Friday, 2nd November, the day following the Union Assembly meetings, the jubilee of the New College was celebrated by a triple function.

First, a service was held in the United Free High Church, where Principal Dykes of Westminster College, Cambridge, was the preacher, and the Rev. Dr. Stalker and the Rev. R. S. Simpson of the United Free High Church conducted the devotional parts of the service. There was a large attendance, and among those occupying prominent positions were the Lord Provost and Magistrates, professors of the Colleges in Edinburgh, Glasgow, and Aberdeen; members of the College Committee, and other officials.

At the close of the service there was an adjournment to the new Rainy Hall, situated in the new buildings which are being added to the College, and forming the south side of the new quadrangle. The Hall is not large, only about seventy feet long by thirty broad, but it is a very handsome chamber, finely panelled, with open timber roof of mediæval design. The paneling at the end of the chamber is arranged so as to form an effective frame for the portrait of Principal Rainy, which has just been painted by Mr. Bowie for presentation to the Senatus on this occasion. Admission was only by special ticket, and the Hall was crowded by a distinguished company. Dr. Stalker, as Convener of the College Committee, presided. After singing of the 100th Psalm, and prayer led by the Rev. Dr. Hood Wilson, the chairman described the additions made to the College with the view of providing worthier accommodation. There had been a widespread desire to associate the extension in some way with the name of their honoured Principal, and the Assembly had resolved that this Hall should bear his name, while a generous friend had enabled them to place his portrait in it. Dr. Stalker adverted to the work done in the College and the eminent men it had sent out, and while regretting that Principal Rainy had not furnished them with a great contribution to theological literature, said it was after all more important to be making history than to be writing it.

Principal Rainy, on rising to reply, was received with loud applause. After expressing his thanks to various friends present, and accepting in the name of the Senatus the gift expressing the goodwill of the Free Church community to the College on the occasion of its jubilee, he referred to the kind words spoken in reference to himself, remarking that a man who was almost seventy-five, though still strong and well, could not look for much prolonged activity, and expressing his

sense of God's great goodness in surrounding him at this stage with so many undeserved tokens of goodwill. Alluding to the kind of work in which his life had been spent, he said: "I remember very well long ago standing in the retiring room after I had been made a professor, and in connection with some of the movements which have diversified and excresced the history of our Church during those fifty years—in connection with some of them at an early period when I had just begun to be a professor, I remember standing in the window with my dear and honoured friend Dr. Bannerman, who was a very reliable and firm friend and by whose advice I benefited greatly, and I had been asked at that time in connection with some of those disensions to write a pamphlet which I did write—and I remember him saying to me—'Well, think of it, because you will find that if you write that pamphlet you are embarked, and you will not be able to withdraw from it—you will be embarked in a line of occupation and discussion and Church activity which will seriously interfere with your doing anything else.' Well, that prophecy turned out to be exactly true, and I have great confidence that He who shapes all our ends may be trusted to guide what concerns us."

Principal Rainy then proceeded to speak shortly of the provision made in their Colleges for the future. They had in them now a spiritualised fullness of theological instruction such as could not be paralleled in Scotland, hardly elsewhere in the country, though in that respect they were still behind Germany and America.

The Rev. Dr. Kidd, who was Convener of the College Committee of the United Presbyterian Church, expressed in a few fitting words the congratulations of those formerly of the United Presbyterian Church to the venerable Principal, and to the College on acquiring the beautiful Hall that bore his name. The Lord Provost of Edinburgh also added his congratulations.

Then came an incident picturesque, and almost dramatic, as the salutation of one veteran to another. At the call of the chairman, Emeritus-Professor Masson rose up immediately behind him, rugged, strong, kindly as ever, but with the marks of age upon him, and with unabated skill of phrase and oratory tendered his tribute. The reception given him was no less a tribute to himself, it was an ovation. He said he was present as a sympathising and admiring outsider. He was an outsider, not only as respected place, but as respected time, for he was that extreme rarity—a pre-Disruption divinity student. After referring to the many changes

which had taken place since the Disruption and had affected the history of Scotland, he said that the history of Scotland was not yet over. It had been long in making, and it would stand a good deal of making hereafter. It so chanced that there turned up, there rose up among various conjunctions of affairs and contingencies, the men who were fitted to deal with those, especially, perhaps, at long intervals; and those men—the statesmen, whether political or ecclesiastical—were men and ought to be men, skilled in the science of exigencies, in the science of new social possibilities. One man recently pre-eminently had distinguished himself among those whom the chairman called the makers of recent Scottish history. No man could be pointed to now over Scotland who, by the unanimous vote and apprehension and pride, he might say, of Scotland, had constituted himself so distinctly the national functionary as Dr. Rainy.

Votes of thanks having been given, the proceedings were closed by the Rev. Principal Hutton pronouncing the benediction.

That evening Principal Rainy was entertained at a banquet in the Royal Hotel, at which three hundred gentlemen were present. Dr. Stalker, Convener of the College Committee, presided, and among the speakers were Lord Overtoun, Dr. Douglas, M.P., Rev. Dr. John Watson, Professor Davidson, Sheriff Guthrie, Principal Fairbairn, Principal Dykes, Professor Kennedy of the Edinburgh University, Principal Salmond, Professor G. Adam Smith, Dr. Robertson Nicoll, Rev. Dr. A. R. MacEwen, and Sir William Henderson. The Rev. Dr. Ross Taylor proposed the health of Principal Rainy, and very happily said that if they analysed the feeling they cherished towards Dr. Rainy, it would be hard to say which of these elements was the strongest—whether the homage that was due to great qualities, or the gratitude that was due for conspicuous service, or the reverent love with which they regarded nobility and gentleness of Christian character.

In the course of Principal Rainy's brief reply were two passages, which it seems right to quote. Amongst other remarks referring to himself, he said: "I would be the most ungrateful man alive if I did not feel bowed down with thankfulness to my brethren in the Free Church, and I may say also to many outside, for their consideration and kindness, for their constant help and support, for the generous esteem of my motives, the generous appreciation of any services I have tried to render; the willingness to put a good construction upon the man who has had to take the position of a public man among you. I feel it all far more than I can say. I feel as if

I was about the best used man in the whole world. And the only thing I would say about it is that it is only in the Church of Christ that men meet with such usage as this. There is no other society in which it could be. In the world, what we call the world, there is much generosity and much justice, and much kindness; but the world's servants are allowed to drop, as the Church's servants are not allowed to do. That is true, I believe, of all the Churches, but there is no Church more than this United Free Church of ours in which that holds true. It is a Church in which we are always sure that there is appreciation for honest endeavour and honest attempts to serve. Well, I can only say that when I look round on this remarkable meeting, so numerous, so representative, composed of men whom I am accustomed to honour, to trust, and admire, I thank you with my whole heart. I pray God to render it back unto your bosoms; and I cannot but admit, gladly admit, that it cheers me, it strengthens me, and it sends me on any part of my pilgrimage that remains, with a singular comfort and rest of heart." And speaking with regard to the Union, Dr. Rainy said: "I believe that we are, I trust that we are, on the point of realising, gradually as the years go by, how great an event it is, and how great results are to come of it. It is not merely two Churches being added together; it is both the Churches being lifted out of the grooves which inevitably are formed, by living separate lives alongside of one another, and yet separate from one another, and by that process, brought to a pass, as we have so much reason to believe, by God's goodness, lifted to a higher platform and into a clearer air and to wider views, and enabled to take in new aspirations, and to conceive afresh the whole duty and calling of Christ's Church in this world of ours. As to this Union, I pray God that we may be able to live up to it, and live in it worthy of His great mercy bestowed upon us."

At the close of Principal Rainy's speech an incident occurred probably unprecedented at a public dinner. When he sat down, the applause was loud and prolonged; as it died away, some of the company started the Aaronic benediction, and immediately the whole company rose and sang it with marked fervour. It was a striking testimony to the quality of the feelings cherished towards Principal Rainy; it was also, in effect, the benediction of the whole United Free Church upon the good and faithful servant whose work in bringing about the union had been well done: "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

Obituary.

THE Rev. JAMES RONALD, Annan.—The Church of Christ has lost a very able and faithful minister in Mr. Ronald, who died on 24th October at the manse of his son, Robertland, Stewarton. Mr. Ronald, who was in the sixty-first year of his age, had been ailing for some time, and had tendered the demission of his charge to the Annandale Presbytery at its meeting in the commencement of October. He breathed his last a few days after the church at Annan had been preached vacant. Mr. Ronald, who was the son of a gentleman that occupied a leading position among the citizens of Glasgow, received his early training at the Glasgow Academy, and passed through the curriculum at the Glasgow University with a measure of success that reflected credit on his scholarship and on his superior natural abilities. Besides attending the full number of sessions at our own Divinity Hall, he became for a while a theological student, first at the University of Erlangen, and then at the University of Berlin. He was a good German scholar, and was well posted up in the sacred literature of foreign countries as well as of Britain. After a few months on the Probationers' Roll, he was settled at Douglas, in Lanarkshire, where he received numerous marks of the high esteem in which he was held by the people. In 1872 he accepted a call to Annan. Mr. Ronald discharged all the duties of the pastoral office at Annan with the greatest earnestness and efficiency for the space of well-nigh twenty-eight years, when a sorely enfeebling disease began to lay its arresting hand upon him. He also threw himself with all his heart into every enterprise that aimed at the social or spiritual amelioration of the people. The temperance cause had a warm place in his affections. He was greatly interested in the education of the young, and was a member of the Annan School Board at the time of his death. He filled with marked ability for about ten years the office of clerk of the Annandale Presbytery. He always took a deep interest in the business of the Supreme Court of the Church, and occasionally spoke with marked effect on the floor of the Synod. There was nothing that was more striking about Mr. Ronald than the sweetness and the beauty of his character. It was impossible for those that knew him to conceive of him doing a mean or a dishonourable thing. He was the very soul of honour. And he was amiable itself. He has left a widow and a son and a daughter to mourn his loss, and all who knew him sorrow with them in their sorrow. D. T.

Rev. JOHN BRAND, Dundee.—The death of this esteemed minister, on the 28th of October, made a great blank in a wide circle. Born in Coatbridge, he was educated there and at Glasgow University for the law; but having much interest in Christian work, he turned aside to the ministry. While attending Divinity classes in Edinburgh, he was a great favourite and always a leader among his fellow-students. Coming out as a young probationer of twenty-five, with fine presence, full knowledge and love of the truth, fluent and forcible speech, and dramatic style, he was at once called by the large congregation of Bell Street, Dundee. Ordained there in September 1867, he threw himself heart and soul into the work. He soon became known in the Church, and in 1876 he was translated to the important charge of John Street, Glasgow. He entered with high ambitions and hopes on all the work of a Glasgow minister. But the time was against him. The tide was flowing strongly towards the suburbs; and after ten years the anxiety and strain proved too much even for his strength. He resigned his charge, and declining proposals of an

important pastorate in the Colonies, he took charge of a preaching station in Downfield, Dundee, where he was soon inducted as first minister. There the rest of his days were spent in faithful and useful work, especially among the young, including the boys of Baldovan Industrial School, who attend Downfield Church. Mr. Brand was also a lifelong supporter of the temperance cause. He was throughout his ministry a distinct and attractive personality, natural, frank, and hearty, with nothing professional or conventional about him. He was a most friendly man, and had more friends than most. His humanity, it might be said, did as much for him as his divinity. He was eminently sympathetic. His very look of interest as he listened to a tale of suffering or sorrow had comfort in it. The end came unexpectedly. He was only fifty-nine; and was looking forward with keen interest to the Union, having even selected the friend with whom he was to walk in the procession. He contracted cold which passed into acute pneumonia; and on the day after the Union he was laid in the grave in Dundee, troops of friends near and far sorrowing for him, and sympathising with his wife and four daughters in their sore trial. A. S.

Miss JANE LECKIE.—In the removal of Miss Jane Leckie after a brief illness, Broughton Place Church, and, indeed, a far wider circle have suffered a severe loss. The daughter of the Rev. Thomas Leckie, Peebles, and a member of a remarkable family, several of whom achieved positions of distinction, she gave herself without stint to the service of the Church. Her hospitality was unbounded. Deputies from foreign Churches were always welcome. And many a Belgian and Swiss pastor, while engaged in the comfortless task of raising funds, was entertained weeks at a time for his Master's and his work's sake. Possessed of a fixed income, she spent up to the utmost limit every year, meeting with hearty good will the many calls made upon her. And living thus for others she remained young in spirit even to four score. Endowed with great practical faculty, she performed notable service to several important funds, with unflinching regularity and despatch. Unto within two days of her death she was going about her loved work; and her death fell as a sudden blow on the wide circle of her friends. J. S.

Miss MELVILLE, Aberdeen.—The death of Miss Melville last September will be felt as a personal loss by many in our Church, especially those who are interested in women's work among women. Though of great age—she was eighty-eight at the time of her death—yet her vigour and activity continued to so near her end, that her removal occasions a blank in many circles. She was throughout her long life connected with St. Nicholas Church in her native city, and found an outlet for much of her activity in connection with it. Latterly her work was more widely diffused. She was the mainspring of the Sanitary Association of the city. She looked on sanitation and cleanliness as second only to godliness in the home; and, while not despising what could be done by legislation for the dwellings of the poor, she felt that ultimately the work must be done by the sympathy and personal effort of those who could give the needful aid and counsel. Her Wednesday afternoon meetings with the mothers in one of the poorest districts of the city, carried on for about thirty years, approached the problem from the spiritual side. She was throughout her life deeply interested

in foreign missions, and did good service not only by her subscriptions, but also by encouraging and helping those who seemed likely to be serviceable in them. A Sabbath-school teacher for sixty years, she had Dr. Laws as one of her scholars; was one of the first who discovered the secret desire of the carpenter lad to become a missionary; and supplied the aid which started his preparation for the ministry. When the Zenana mission was started, she threw herself into it with characteristic practical zeal. She was from the beginning president of the Presbyterian Society. She took also a large part in the business of the general Society, at whose

annual meetings she more than once presided; and she will be missed by many who had thus an opportunity of judging of her worth. In all her work a vigorous intellect, keen shrewdness, and uncompromising common sense were at the service of the Master, whom she had accepted as her Saviour and owned as her Lord. She had, no doubt, some of the defects of her qualities, and at times might seem to be wanting in sympathy even with those whom she was aiding, but the practical fruit of her activity was just the most effective accomplishment of all that such sympathy could prompt to.

J. R.

Presbyterial and Congregational.

UNITED PRESBYTERIAN CHURCH.

Calls.

London Road (Edinburgh).—Rev. John Anderson, Bradford, called on 10th October; accepted 13th November.

Partick East (Glasgow).—Rev. David Mackie, M.A., Dumfries, called on 8th October.

Ordination.

Erskine Church, Clackmannan (Stirling).—Mr. Hugh Carmichael, M.A., ordained on 24th October.

Induction.

Loughborough Road, Kirkcaldy.—Rev. Edward Murr, M.A., late of Rathillet, inducted on 25th October.

Jubilee of Elders.

On the evening of 16th October, East Bank Church, Hawick, celebrated the jubilee of three of its elders. Mr. Mungo Wilson and Mr. John Douglas were ordained in East Bank Church in 1850; Mr. James Bryden was ordained in Selkirk First in the same year, but in 1863 removed to Hawick, and since that year has officiated in East Bank. The Rev. J. Brand Scott presided over a social gathering, at which beautifully illuminated addresses were presented to Mr. Mungo Wilson through the hands of the Rev. James M'Ewen, Sydney Place, Glasgow, a former minister of the congregation; to Mr. James Bryden through the Rev. Charles Allan, Glasgow, another former minister of the congregation; and to Mr. John Douglas through the chairman. A letter was read from Professor Orr, another former minister of the congregation.

Ministerial Semi-Jubilee.

Special services were held on 21st October, in connection with the semi-jubilee of the Rev. J. Drummond Taylor, in Trinity Church, Saltoats, when the Rev. George Morris, Dalry (who has himself passed his jubilee), and Mr. Taylor officiated. At a social gathering on the following Thursday evening, Mr. Taylor was presented with a solid silver salver, suitably inscribed, and a purse of 150 sovereigns. Addresses were delivered by the Revs. John Young, M.A., Home Mission Secretary; J. T. Burton, M.A.; W. W. Beveridge, T. Whitelaw, D.D.; and many others. The additional accommodation recently completed in connection with the church premises was declared opened on the same evening.

PRESBYTERIAL SUMMARY.

Kirkcaldy met at Kirkcaldy, 24th October. This being the last meeting of the Kirkcaldy United

Presbyterian Presbytery, a minute bearing on the circumstances in connection with the Union was adopted, and ordered to be expressed in the Presbytery records.

Lanark met 16th October. Reports of visitation of the congregations of Lesmahagow and Robertson were read. Expressed sympathy with the efforts of the Scottish Sabbath School Union to suppress Sabbath trading. Agreed to convey cordial thanks to the treasurer and clerk for their services, and thereafter the Presbytery was formally closed with prayer.

UNITED FREE CHURCH.

Calls.

Lesmahagow (Lanark).—Mr. W. G. Brown, M.A., called on 5th November.

Leighton Church, Dunblane (Stirling).—Mr. George Blair, B.D., on 5th November, as colleague to Rev. William Blair, D.D.

Catrine (Kilmarnock).—Mr. Henry Williamson, B.D., call accepted on 13th November; ordination on 13th December.

Oxenden Church, London.—Call to the Rev. A. Scott Macpherson of Fairfield, Govan; accepted on 6th November.

Giffnock (Glasgow).—Call to the Rev. James Weatherhead, B.D., North Woodside; sustained on 6th November.

South Bridge Street, Coatbridge (Hamilton).—Rev. Robert James, M.A., Gorebridge, called on 12th November; call sustained on 13th November.

Leith, St. John's (Edinburgh).—Rev. William Ross, M.A., Cullen, called to be colleague and successor to the Rev. John Kelman, M.A., on 22nd November.

Retirement of Rev. W. Scott, Balerno.

At a meeting of the Balerno Church, on the evening of 1st November, the Rev. Wm. Scott was presented with a silver tray, on which there was a suitable inscription, and a purse containing 164 sovereigns, on his retiring from the ministry after forty-five years' service.

PRESBYTERIAL SUMMARY.

Cupar met in St. John's Church Hall, 13th November. The Rev. John Morison constituted the meeting, and was thereafter elected moderator for six months. The two clerks of the former Free and United Presbyterian Presbyteries, the Rev. John Murray, M.A., and the Rev. James Bell, B.D., were appointed joint-clerks. The Presbytery agreed to meet usually on the second Tuesday of the month in the class-room of Bonnygate Church.

Dumbarton met at Dumbarton, 13th November.

Rev. James Dunlop constituted the meeting, and was thereafter appointed moderator for the next six months. The Rev. Hugh Miller, Shandon, was appointed clerk and treasurer for five years. It was agreed that the Presbytery meet once a month, and that next meeting be held on 11th December.

Dundee met 7th November, and was constituted by the Rev. Alexander Miller, Newbigging. Elected Rev. Dr. Watson, Butterburn, moderator; Rev. R. Lorimer, clerk; and Rev. James Wilson, clerk emeritus and treasurer. Appropriate notice was taken of the death of the Rev. John Brand, Downfield.

Edinburgh met 7th November, and was constituted with prayer by the Rev. Emeritus-Professor Smith. The Revs. Professor Smith and James Stevenson were elected joint moderators for the current half-year; and the Revs. W. M. Falconer and Robert Gray were appointed Presbytery clerks. Appointed committee to consider what Standing Committees should be appointed by the Presbytery, and other matters connected with its work. The moderators and the Rev. Dr. Kennedy were added to a committee previously appointed by the Free Presbytery in relation to the jubilee of the Revs. Principal Rainy and Dr. Walter C. Smith. Attention was called to the Week of Prayer for Missions, and the arrangements made in connection therewith reported. Agreed to hold a social meeting of the Presbytery, and a reception of the missionaries on furlough, who are to visit the congregations of the bounds in December; and remitted to the joint Foreign Mission Committees to make arrangements.

Glasgow met 6th November, in the Christian Institute, and was constituted by the Rev. Henry Anderson. Elected Dr. Drummond moderator. Drs. Bremner and Steel were appointed joint-clerks, with Messrs. Brunton and Simpson as assistant clerks. Dr. Bremner and Mr. David Burns were appointed treasurers. Sent to Lord Provost Chisholm a letter of condolence with him in his bereavement. Read letter from Rev. John Gray, B.D., St. George's Road, resigning his charge in view of an appointment to St. Andrew Presbyterian Church, Perth, Western Australia; and summoned the congregation to appear by commissioners at next meeting on 4th December.

Linlithgow and Falkirk met in hall of St. Andrew's Church, Falkirk, 6th November, and was constituted by the Rev. Robert Anderson, Kilsyth. Elected Rev. James Anderson, Polmont, moderator; Rev. James Hunter, Laurieston, clerk of Presbytery; and Rev. David Keir, Dennyloanhead, clerk of committees. Appointed committee to consider rules and methods of procedure, arrangements for business and nominations for Standing Committees; also visitation of congregations during the current year. Agreed meanwhile to meet monthly in same place.

Perth met 6th November, and was constituted by the Rev. Robert Stevenson, Abernethy. Elected the Rev. A. Sutherland, Perth, moderator, and the Rev. John Rainnie, clerk. Appointed a committee to arrange for the transaction of Presbytery business.

UNION OF THE TEMPERANCE ORGANISATIONS.

—The Free Church Temperance Society and the United Presbyterian Church Total Abstinence Union have been united under the designation of the United Free Church Temperance Union. It has been decided to have an Eastern and Western Division, Mr. Bennet to have charge of the Western, with headquarters in the Church Offices, 232 St. Vincent Street, Glasgow, and Mr. Ross to have charge of the Eastern Division, with headquarters at 8 North Bank Street, Edinburgh.

A NEW MAGAZINE, called *The Union Magazine*, is to take the place of the *United Presbyterian Magazine*. It is to be edited by Professors Orr and Denney, who have secured the co-operation of many eminent contributors. The Magazine will be published monthly at 12 St. Giles Street, Edinburgh, and priced 4d.

ANOTHER NEW MAGAZINE, appealing specially to the young men and women of the Church, is to be published by Messrs. Constable, at the price of One Penny monthly. It takes the place of *Youth*, the Magazine published by the Welfare of Youth Committee of the Free Church; this Magazine appears under the auspices of the "Youth of the Church" Committee of the United Free Church, and the first number will appear in the middle of January.

Recent Literature.

The Life of Henry Calderwood, LL.D., F.R.S.E. By his Son and the Rev. David Woodside, B.D. With a special chapter on his philosophical writings by A. Seth Pringle-Pattison, LL.D. (London: Hodder & Stoughton. Price 7s. 6d.) This is a book which deserves a warm welcome from all Scottish Presbyterians—indeed, we may say, from Presbyterians all the world over; for though Professor Calderwood was an intensely loyal son of his mother-Church, he was a Pan-Presbyterian even more than a United Presbyterian, and from what has been told us we believe that his name is nowhere held in higher esteem than among the Presbyterian Churches and Colleges of Canada and the United States. Even this is not saying enough. For thirty years Professor Calderwood was the occupant of a historic chair in the University of Edinburgh, and exerted there a subtle personal influence of a kind seldom to be met with in a university teacher. We read some time ago a statement by one of the younger English Congregational leaders, the very able and eloquent successor of Dr. Dale of Birmingham, that among the two or

three men who had most of all shaped his own life and fitted him for his ministry, Dr. Calderwood was one. And, scattered over every country of the British Empire, and belonging to all the Churches of Christ, there are hundreds of men who are endeavouring to serve God in the Kingdom of His Son of whom something similar might be said. The world would have been much poorer without such a life as Henry Calderwood's; and without a record of that life something of its full measure of influence would have been lost. To read this book will bring fresh inspiration, not only to those who knew him, but to all who are willing to light their torches at the living flame of whole-hearted consecration to God and man, to faith and duty, which burned so clear and steady all through his life. In the division of labour between the two biographers, Mr. Calderwood has undertaken to portray his father's early years and domestic life throughout, and also to give some account of his professoriate in Edinburgh, and literary and political activities. Mr. Woodside, on the other hand, is responsible for what occupies the larger part of the

volume, as it formed the most essential part of Dr. Calderwood's life, the story of his devoted service to Christ's Church and Kingdom—his career as a divinity student, his remarkable ministry in Glasgow, his work as a leader in the Synod of the United Presbyterian Church, and as a Christian statesman with a large outlook upon such social and religious questions as education, temperance reform, missions, and Church Union. After a sympathetic sketch of his earlier years in Peebles and Edinburgh, we come to his life at the Divinity Hall. A good account is given of the old Hall in Queen Street nearly fifty years ago; but the two things that stand out dramatically from that somewhat dim period are his association with Mr. (now Dr.) Oliver in the ignominious defeat on an Edinburgh public platform of the then well-known infidel lecturer, George J. Holyoake, and his own single-handed tackling of a much greater giant, by the publication of a book on the *Philosophy of the Infinite*, which was specially directed against the views of his distinguished teacher, Sir William Hamilton. Particularly good are the two chapters that follow on that strenuous ministry in Glasgow, in which Calderwood, with his extraordinary and lifelong capacity for hard work, fulfilled the tasks of three ordinary men. With the call to Edinburgh University the life begins to branch out gradually into many ramifications. We see the Professor so eminently successful in his dealing with young men, the philosophical author, the chairman of the Edinburgh School Board, the Church leader, the public-spirited citizen, the courageous and unwearied advocate of every cause that he held to be just and good. As everyone is aware, there was a period when, in regard to certain great public questions, Professor Calderwood got somewhat out of touch with the great majority in the Church he loved so well. These matters are not avoided in this book, but firmly grasped, and discussed with much judgment and fairness. All will rejoice that the biographers are able to say, with absolute truth, that before the end came any misunderstandings had almost entirely passed away. Dr. Calderwood held firmly to his own views; but the Church loved him and esteemed him as one of the best and greatest of her sons. At the end of the book there is a careful and highly commendatory estimate of Professor Calderwood's philosophical writings by his colleague and former pupil, Professor Seth

Pringle-Pattison of Edinburgh University. There are also two fine portraits, one from the unfinished painting by Sir George Reid. It is to be hoped that this record of a noble life will be read by many. None will appreciate it more than those who, in the days when life was in the moulding, were privileged to sit as students at Dr. Calderwood's feet, and to feel the touch of his firm and sure, but ever most human and most gracious hand.

For the Lambs of the Flock. Seventy-five Short Sermons to Young People. By the Rev. Charles Jerdan, M.A., LL.B. (Edinburgh: Oliphant Anderson & Ferrier. Price 5s.) Readers of Mr. Jerdan's previous volume, *Messages to the Children*, will welcome a second book for children from the same author. And excellent as the first was, they will find no falling off in the second. There is the same variety of text, treatment, and illustration. Mr. Jerdan understands the child's mind, and deals wisely with it. He does not, to quote the apt words of Nathaniel Hawthorne, prefixed to his *Messages to the Children*, "write downward to meet the comprehension of the children." He writes so as to interest and draw them upwards, simply, clearly, and naturally.

The Doctrines of Grace. By John Watson, D.D. (London: Hodder & Stoughton. Price 6s.) Everything which the versatile Dr. Watson writes is sure to find many readers, and this book will certainly be no exception to the rule. In it he deals with such fundamental subjects as the Grace of God, Repentance, Regeneration, the Vicarious Sacrifice of Christ, the Holy Catholic Church, and on each of these and in the rest of the fourteen studies which make up the volume, he has something fresh and memorable to say. It would be unfair to compare them with the majestic discourses of Dr. Dale on Christian Doctrine, but they are none the less valuable for being the work of one who is above all things a skilled litterateur, interested in theology, with as keen an eye for the picturesque in doctrine as in life, and who is always interesting, well informed, and urbane. In the last four studies on the Church, the Ministry, the Sacraments, and the Last Things, Dr. Watson is seen at his best,—that on the Church being specially noteworthy.

UNITED PRESBYTERIAN CHURCH FUNDS.—To 31st December, 1900.

*Contributions to the Funds of the United Presbyterian Church for the current year should be sent as heretofore to **Mr. John Slight, Castle Terrace, Edinburgh**; and, as the Accounts of the Church will be finally closed at 31st December, it is particularly requested that all monies be transmitted to him as early in the month as possible, and not later than that date. It will prevent confusion if friends kindly pay attention to this notice.*

UNITED FREE CHURCH FUNDS.—From 1st January, 1901.

*Treasurers of Congregations, Missionary Associations, Bible Classes, Sabbath Schools, and all others having remittances to make on account of Church Funds, are particularly requested to note that, on and after 1st January 1901, these should be sent addressed to **Mr. A. Ellison Ross, General Treasurer, United Free Church Offices, 15 North Bank Street, Edinburgh.***

Finance.

STATES OF TREASURER.

SUMS RECEIVED FOR MISSION AND OTHER PURPOSES FROM 1st to 31st OCTOBER, 1900.

1. Congregational Contributions.

Aberdeen—

Aberdeen, St. Nicholas, Union Grove, (qr.), F.	£14 16s 5d; Aug. £8 4s 7d	£23	1	0
" St. Paul's, F.		7	8	4
Banchory, Aug.		2	13	0
Ellon, Aug.		0	17	0
Presbytery, Proportion Collections in connection with Visitation of Presbytery by Missionaries, F.		12	11	1

Arbroath—

Brechin, City Road, (qr.), F.		6	6	1
Montrose, St. Luke's, Gen. £11; Aug. £1 15s 1d.		12	15	1

Banffshire—

Grange, H. and F.		2	12	1
Portsoy, H. and F.		2	10	0

Cupar—

Kettle, S.S., Manchuria Mission Relief Fund		3	6	6
Lathones, S.S., Gen.		3	4	0
Newburgh, F.		1	3	0
St. Andrews, Gen. £2 5s; Aug. £4 3s 7d.		6	8	7

Dumbarton—

Dumbarton, Bridgend, H. and F.		28	0	0
" " Walter Brock, Aug.		50	0	0
Radnor Park, F.		1	7	2

Dumfries—

Dalbeattie, F. £2 19s 8d; H. £1 9s 10d.		4	9	6
Dumfries, Buccleuch Street, F.		11	10	6
Sanguhar, South, F.		4	15	6

Dundee—

Dundee, James' Church, F.		1	13	8
" Ryehill, (qr.), F. £10 9s 8d; Aug. £2 18s 8d.		12	11	4

Dunfermline and Kinross—

Dunfermline, St. Margaret's, Gen.		25	0	0
Inverkeithing, (qr.), H. and F. equally		8	7	0
Kinross, West, (qr.), H. and F.		8	10	1
Limekilns, F.		5	0	0

Duns—

Ayton, Aug.		1	3	6
Duns, South, Aug.		5	0	0

Edinburgh—

Balerno, F. £2 8s; Aug. £1 4s; Evau. £1 4s		4	16	0
Bathgate, Aug.		7	10	6
Dunbar, F.		4	9	8
Edinburgh, Braid, Salary of Akpan Udo, Ikorofony, Old Calabar, £19; Salary of Mulchand, Kotah, India, £9 12s; Salary of Li Putang, Mowden, China, £12 10s		41	2	0
" Broughton Place, Aug.		16	10	0
" Dean Street, Aug.		1	14	9
" Lothian Road, F. £20; Aug. £5 0s 3d		25	0	3
" Newington, C.E.S., Half-year's Salary of Ellet Hassen, Pupil Teacher, Old Calabar		5	10	0
" St. James' Place, F.		40	0	0

Edinburgh, Viewforth, F.

£4; Aug. £2		£6	0	0
Haddington, East, (qr.), F.		0	9	0
Leith, Ebenezer, (qr.), Rev. Dr. Soga's Work, Bomanaland, Kaf.		4	2	11
" Junction Road, F.		18	4	8
" Kirkgate, (qr.), F. £4 2s 11d; H. £2 18s 4d		6	4	3
" St. Andrew's Place, F.		36	0	7
" Wardie, (month), F.		5	13	0
Musselburgh, Mill-Hill, H. and F.		2	16	6
Newlands, Aug.		1	5	0
Peebles, Leckie Memorial, F. £5 6s 2d; Aug. £1 7s 7d; Evau. £1 6s 7d		8	0	4
Penicuik, Aug.		1	9	9

Elgin and Inverness—

Burghhead, F.		3	0	10
Moyness, Liayang, China, £3; Aug. £2		5	0	0
Nigg, Aug.		1	5	0

Falkirk—

Bo'ness, F.		3	3	4
Carron, "A Friend," per Rev. John Yellowlees, Aug.		5	0	0
Dennyloanhead, Aug.		2	10	6

Glasgow—

Airdrie, South Bridge Street, F.		1	0	0
Barrhead, F. £5 2s 3d; Evau. £1 14s 1d		6	16	4
Caumbuslang, (qr.), H. and F.		16	2	10
" S.S., Old Calabar Campsie, F. £6 0s; Aug. £3 3s		6	2	0
Glasgow, Caledonia Road, Mathieson Street Systematic Giving Band, Quarter-year's Salary of Udo Ekpana, Ikorofony, Old Calabar		2	10	0
" Camphill, F. (addl.)		30	16	9
" Claremont, Aug.		44	8	6
" Cranstonhill, K. Balfour, F.		0	10	0
" Erskine Church, F. £2 10s; Aug. £4; Evau. £2 10s		19	0	0
" Gillespie Church, Aug.		2	3	3
" Greenhead, F. £10; Aug. £4.		14	0	0
" Greyfriars, S.S., Children's Own Missionary to Kaffrland		3	5	0
" Newlands, (qr.), H. and F.		7	17	11
" Pollokshields, F.		50	0	0
" S.S., Towards Salary of Hsing Fu Yuen, Kiatyuan, China		4	0	0
" Sandford, F.		12	0	0
" S.S., F. £2; Manchuria Mission Relief Fund, 18s		2	15	0
" Springburn, Livingstonia		3	13	0
" Wellfield, (qr.), F. £7 9s 5d; Aug. £6 15s 1d		14	4	6
" Tollerross, F. £3 10s; Kaf. £1 15s; Aug. £2		7	5	0
" Wellington Church, (addl.), F. £24 12s 9d; Dr. Murdoch's Work, India, £10 5s; Aug. £17 7s 6d		42	3	5
Leith, Aug.		12	10	0

S.S., Training Institute, Livingstonia

F. £4 8s 7d; Evau. £3 10s 6d		4	8	7
Partick, Downhill, F.		6	8	6
Thornliebank, Aug.		2	12	0

Greenock—

Greenock, Trinity, F. £20; Aug. £10		£30	0	0
" Union Street, F. £55 8s 1d; Aug. £29 9s		84	17	1
Kirn, (qr.), H. and F. equally		3	9	2
Largs, Clark Memorial, (qr.), H. and F.		7	15	9
Wouvas Bay, Mrs. Galbraith, Beach House, Aug.		30	0	0

Hamilton—

Hallside, F.		0	14	0
Hamilton, Saffronhall, S.S., Towards Support of Boy in Training Institution, Duke Town, Old Calabar		4	0	0
Motherwell, Dalziel, Aug. £7 4s 5d; Evau. £2 12s		9	16	5
Newarthill, F.		4	10	6
Stonehouse, F. £1 7s 6d; Aug. £1 9s 4d		2	10	10
Strathaven, First, Gen.		3	11	1

Ireland—

Lisburn, F. £1 4s; Aug. £1 6s		2	10	0
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Kelso—

Coldstream, West, Gen. £4 19s; Aug. £1 19s 3d		6	18	3
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Kilmarnock and Ayr—

Ayr, Darlington Place, F.		10	0	0
Gaiston, H. and F. £12 12s 4d; Aug. £2 15s 9d		15	8	1
Irvine, Trinity, (qr.), F.		6	15	0
" " Collections, less expenses, at Services conducted by Rev. William Baird, Evau.		1	15	6
Kilmarnock, King Street, F. (addl.)		22	10	9
Newtown, H. and F.		9	0	0
" S.S., Kaf. (Empoyed), India, and China, equally		5	8	0
Saltcoats, Trinity, (qr.), F. £5 9s 5d; Aug. £2; Evau. £1		8	9	5

Kirkcaldy—

Leslie, West, F.		1	15	10
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Lanark—

Bonkle, (qr.), F.		6	0	0
Braehead, S.S., F.		1	10	0
Carluke, H. and F.		7	13	9
" S.S., H. and F.		6	11	3
" Castlehill Mission S.S., (qr.), F.		0	11	0
Lesmahagow, (qr.), F.		5	0	0

Melrose—

Galashiels, East, Aug.		4	4	2
Hawick, Orrock Place, H. and F.		1	16	8
" S.S., F. £5 0s 2d; India, £1		6	0	2
Innerleithen, Aug.		1	4	6
Melrose, Ralph Dunn, Aug.		5	0	0
Newtown, Gen.		8	17	1
Stow, F. £22 17s 1d; Aug. £4		26	17	1

Orkney—

Holm, S.S., China		1	1	8
Shapinshay, Aug.		1	8	0

Paisley—

Bridge of Weir, H. and F. Johnstone, East, S.S., (month), Manchuria Mission Relief Fund		1	3	0
" West, F. £6 18s 1d; Aug. £3 0s 10d; Evau. £3 17s 3d		12	19	2
" S.S. (qr.), Dalnace Salary of Khem Chand,				

Jatpur, India, £1 28 2d ; Towards Maintenance of Bed in Mookden Hospi- tal, China, £3 148 2d	£4 14 4
Kilbarchan, (qr.), H. and F.	14 1 0
Paisley, Canal Street, William Dunn Mission Hall, Donation in con- nection with Services conducted by Rev. William Baird, <i>Evan.</i>	4 0 0
" Lylesland, (qr.), F. £3 118 1d; Aug. £2 28 3d	5 13 4
Perth—	
Auchterarder, North, Gen. Kinclaven, F.	3 0 6
Kinkell, F. £1 58; Aug. £1 28	2 7 0
Logiealmond, F. £3 68 8d; Aug. £3 188	7 4 8
Perth, Bridgeend, S.S., Work among Fishermen — <i>Evan.</i>	1 16 6
Pitcain, (qr.), H. and F. Scone, Aug.	3 2 9 1 3 8
Sirling—	
Alloa, West, S.S., Man- churia Mission Relief Fund	1 13 1
Bannockburn, Thank- offering in connection with Rev. Wm. Baird's Services for the Young, <i>Evan.</i>	1 0 0
Clackmannan, F.	0 16 0
St. Ninian's, F. £6 138 4d; <i>Evan.</i> £1 68 8d	8 0 0
	£2069 19 0

2. Legacies.

Edinburgh, Trustees of the late James Kirkwood Munro, per Messrs. Dui- can & Black, W.S., balance residue of estate, F.	£383 6 6
Glasgow, Trustees of the late Miss Margaret Eliza Hutchison, per Mr. A. M. Lindsay, Writer, amount of legacy, less duty, F.	270 0 0
Kinghorn, Trustees of the late Miss Mary Craig, Townhead, per Messrs. Thomas Dow & Son, Solicitors, Kirkcaldy, In Memory of her late brother, Alexander Craig, F.	200 0 0
" " Proportion of legacy, less duty and expenses, Aug. £44 158 10d; <i>Evan.</i> £44 158 10d	39 11 8
	£942 18 2

3. Other Donations.

" A Friend," F.	£1 0 0
" A Friend of Missions," <i>Gen.</i>	700 0 0
Anonymous, (post mark, Hamilton), China, £1; Japan, £1	2 0 0
Bridge of Allan, Friends in, per "A. S.," F. £4; Aug. £3	7 0 0
" D. G. C.," F.	20 0 0
Edinburgh, Duncan M'Laren, Half-year's salary of Rev. J. Miller Graham, Mook- den, China	150 0 0
" M. K.," (half-year), F. 128; Aug. 88	1 0 0

"Eventide Light," Old Calabar	£0 10 0
Glasgow, "A Friend," F.	10 0 0
" Anonymous," per Rev. John Young, M.A., Aug.	20 0 0
Hamilton, Robert Robin, Castlehill, F. £60; Aug. £10	70 0 0
" In Memoriam," F.	50 0 0
Interest on Investments, (late Mr. David Paton), H. and F. £10 148 8d; <i>Evan.</i> 98 3d	11 3 11
" J. E.," Old Calabar	0 5 0
" K. Y.," F. £30; Aug. £10; <i>Evan.</i> £10	50 0 0
Laurencekirk, "A Friend," <i>Gen.</i>	0 10 0
" Love one Another," F.	0 2 6
" M. and L. H.," Salary and Home Expenses of Dr. Peter Rattray, Old Calabar, £158 118 10d; Salary of Dr. Robert King, Old Calabar, £208 28 6d.	366 14 4
Miss Fraser, H., F.	5 0 0
" M. N.," F.	1 0 0
Portpatrick and Wigtown- shire Railway Stock, Dividend on, F.	0 15 9
Stateford, Chalmers' Hall, Collection after Address by Rev. Dr. Ross, China	2 3 0
" S. S. S.," Manchuria Mis- sion Relief Fund, £2 108; Aug. £95	27 10 0
	£1496 15 6

4. Education of Missionaries' Children.

Greenock, Union Street	£5 1 0
Hamilton, Robert Robin, Castlehill	5 0 0
Manchuria, Collected by Mrs. Muir	5 0 0
	£15 1 0

5. Indian Famine Fund.

Aberdeen Presbytery, Pro- portion Collections in connection with visitation of Presbytery by Mis- sionaries	£10 0 0
Blaigowrie, (addl.)	3 10 0
Chirnside, Part Proceeds Sale of Work, (Girls' Or- phanage, Nasirabad)	10 0 0
Coldestream, West, S.S.	2 6 1
Dulleathie, (addl.)	0 10 0
Edinburgh, Argyle Place, (addl.)	0 5 0
" Lothian Road, (addl.)	0 10 0
Forth, S.S.	1 9 0
Glasgow, Caledonia Road, Mathieson Street Sys- tematic Giving Band	0 5 3
" Claremont, Mothers' Meeting, Anderston, (Or- phans with Miss Anderson, Nasirabad)	1 5 0
" Pollokshields, Trinity, S.S., (month)	2 1 7
" Sandyford, S.S.	0 15 0
Hamilton, Brandon Street, "A Member," (Boy in Deodar Orphanage)	5 0 0
Jedburgh, Blackfriars, (addl.)	1 0 0
Largs, Clark Memorial, John Morris	1 0 0
Leith, North, (third con- tribution)	1 10 0
Leven, (addl.)	0 10 0
Mearns, S.S. and Choir, (Girls' Orphanage, Nasira- bad)	1 6 7

Paisley, Canal Street, William Dunn Mission Hall S.S.	£1 0 0
Rothsay, (addl.)	0 5 0
" Women's Guild	1 0 0
St. Andrews	10 14 9

Presbyterian Church of England—

London, Bernumsey, S.S., Senior Girls' Class, (addl.)	0 12 0
" Forest Hill, Collected by Madam Anwell	15 0 0
" " Mission S.S.	1 0 3

General Contributions—

" A Friend "	0 5 0
" A Friend in Yarrow "	0 2 6
" Anonymous "	10 0 0
Ayr, Mrs. Steel and Family, (Support of Nutha, Asha- pura)	4 0 0
Bowdon, Cheshire, Mr. and Mrs. John W. Jameson, (Orphans, Nasirabad)	5 0 0
Galashiels, per Mr. Andrew Brown, (addl.)	4 9 0
Inverness, Mr., Mrs., and Miss Hendery, Support of three Orphans, (one year)	15 0 0
Jamaica, Presbyterian Church in, per Mr. A. D. Cadenhead, (addl.)	20 0 0
London, Colonel W. J. W. Muir, (Orphans)	5 0 0
Miss Fraser, H., (Orphans)	5 0 0
" Nan "	0 2 0
Perth, Christian Conference, Part Collection at Indian Famine Meeting	11 10 0
St. Andrews, Miss Agnes Smith	0 10 0
" S. S. S.,"	2 10 0
Stonehouse, Misses Agnes and Elizabeth Hamilton	1 0 0
" P.,"	0 10 0
" Thankoffering from Suc- cessful Student "	0 7 6
" Two Members of the Church," (Orphans)	5 0 0
	£163 1 6

6. Zenana Mission Fund.

Annandale—	
Ecclefechan	£1 14 0
Arbroath—	
Collection, less expenses, at Presbyterial Ladies' Zenana Meeting held in St. Luke's Church, Mon- trose	1 14 6
Cupar—	
Newburgh	0 5 6
Dumbarton—	
Dumbarton, High Street, £15 0 0 Radnor Park	0 16 3
	15 15 3
Dumfries—	
Burnhead	£2 18 0
Mouaive	8 6 10
Urr	3 3 0
	14 7 10
Dundee—	
Dundee, Lochec, B.C., Miss Stessor's Work, Old Calabar	0 8 4
Duns—	
Chirnside, Part Proceeds Sale of Work, (Forward Movement)	25 15 6
Edinburgh—	
Edinburgh, Ladies' Com- mittee, (on account)	60 5 0
Elgin and Inverness—	
Fair	2 10 0

Falkirk—		
Bo'ness	£4 13 6	
Carron	2 11 10	£7 5 4
Glasgow—		
Glasgow,		
Greenhead	£6 0 0	
" Lansdowne,		
Mission Reli-		
gions Society		
for Boys and		
Girls, Spring-		
bank, (month),		
Miss Slessor's		
Reserve Work,		
Old Colabar	3 6 10	
" Tollcross	1 15 0	
" Ladies' (North) Com-		
mittee, (on		
account)	26 12 6	

Hamilton—		
East Kilbride	£13 13 0	
Motherwell,		
Dalziel	19 0 0	32 13 0

Kilmarnock and Ayr—		
Kilmarnock Committee—		
Galston	£5 0 0	
Kilmarnock		
(North) Com-		
mittee—		
Ardrasan	10 0 0	15 0 0

Lanark—		
Carlisle	3 11 3	

Melrose—		
Lilliesleaf	3 9 8	

Orkney—		
Kirkwall, (half-year)	9 11 0	

Perth—		
Pitcairn, S.S.	0 8 0	

General Contributions—		
Newport-on-Tay, Miss		
Cunningham, Viewbank,		
(Forward Movement)	20 0 0	
St. Boswells District		
Women's Association in		
aid of Zenana and other		
Missions to the Heathen,		
Gen. £35 13s 9d; Educa-		
tion of two Girls in		
Training Institution,		
Creek Town, Old Calan-		
bar, £10; Women's Hospi-		
tal, Ajmer, India, £10;		
Education of two Girls in		
Christian Girls' Board-		
ing School, Nasirabad,		
India, £10	65 13 9	
"Two Members," Half-		
year's Salary of Dr.		
Susan Campbell, Ajmer,		
India	60 0 0	
	£378 2 9	

ABSTRACT OF MISSION FUNDS.

1. Congregational Contri-		
butions	£2069 19 0	
2. Legacies	942 18 2	
3. Other Donations	1496 15 6	
4. Education of Mis-		
sionaries' Children	15 1 0	
5. Indian Famine Fund	163 1 6	
6. Zenana Mission Fund	378 2 9	
	£5,053 17 11	
Formerly reported	36,364 16 6	
	£41,430 14 5	

Whereof:—		
Foreign (Ordinary	£17,505 15 6	
(Special	15,669 7 6	
Zenana Mission Fund	2,833 7 2	
Home (Augmentation 3,879 9 2		
(Evangelistic 1,542 15 1		
	£41,430 14 5	

**7. Juvenile New Year Offering—
Indian Famine Fund: Orphans.**

Dundee, Tay Square, S.S.,		
(add.)	£9 1 0	
Edinburgh, Braid, Propor-		
tion Collection at United		
Children's Service	0 10 0	
Helensburgh, S.S., (add.)	1 9 4	
Leith, Wardie	1 4 0	
	£3 4 4	
Formerly reported	1792 15 4	
	£1765 19 8	

8. Continental and Colonial Fund.

Rathillet, Proceeds of Cook-		
ery Sale organised by		
Mrs. Marr and Miss		
Stewart, County Council		
Teacher, North-West Mis-		
sion of Presbyterian		
Church in Canada, (Mani-		
toba)	£8 10 0	
Formerly reported	1333 9 3	
	£1341 19 3	

9. Augmentation Fund.

<i>(Women's Offering.)</i>		
Aloa, Miss Forrester Paton,		
per Mrs. Middleton	£5 0 0	
Cove, Mrs. Giechrist, Wood-		
side, per Mrs. Cameron,		
Glasgow	2 0 0	
Edinburgh, Broughton Place,		
Mrs. Thomas Gilmour,		
per Miss Barger	0 10 0	
Glasgow, Mrs. Cameron	1 0 0	
	£8 10 0	
Formerly reported	594 11 7	
	£603 1 7	

10. Synod Fund.

<i>Arrears, 1899—</i>		
Berwick, Chapel Street	£2 12 0	
<i>Contributions 1900—</i>		
Aberchirder	0 8 0	
Aberdeen, St. Nicholas,		
Union Grove	4 12 0	
Airdrie, South Bridge Street	1 10 0	
Airth	0 8 0	
Alexandria	4 2 0	
Aloa, First	9 0 0	
" West	5 12 0	
Ardrassan	1 16 0	
Auchtermuchty, North	1 12 0	
Ayr, Darlington Place	5 17 2	
Bailieston	2 12 0	
Balemo	1 8 0	
Balgeldie	0 8 0	
Banchory	0 10 0	
Beith, Head Street	2 12 0	
Bellshill	4 12 0	
Biggar, Moat Park	3 0 0	
Blairgowrie	2 6 5	
Blairlogie and Menstrie	0 8 0	
Bonkle	2 6 0	

Bo'ness	£4 9 10
Bothwell	3 12 0
Bridge of Teith	2 1 7
Bridge of Weir	3 12 0
Burghhead	0 8 0
Busby	4 12 0
Carron	3 0 0
Catrine	0 16 0
Chapelknowe	0 8 0
Clackmannan	0 8 0
Coalsnaghton	0 8 0
Cobbinsshaw	0 8 0
Coldingham	2 4 0
Collieston, West	2 12 0
Colinsburgh	0 8 0
Conrie	0 16 0
Craigend	0 8 0
Craik	0 14 0
Creetown	0 10 8
Cullen	0 8 0
Dalbeattie	1 6 0
Dalkeith, King's Park	3 12 0
Darvel	1 16 10
Douglas	0 8 0
Drymen	0 8 0
Dumbarton, Bridgend	6 0 0
" High Street	4 12 0
Dunbar	2 12 0
Dundee, Bell Street	8 0 0
" Hawkhill	0 10 5
" Park Church	2 0 0
" School Wynd	4 12 0
" Tay Square	10 0 0
Dunfermline, St. Margaret's	4 12 0
Dunning	0 14 0
Dunoon	3 12 0
Duns, South	3 16 0
Dysart	4 4 0
East Kilbride	2 12 0
Eday	0 8 0
Edenshead	0 10 0
Edinburgh, Argyle Place	8 0 0
" Broughton Place	15 0 0
" Canongate	0 12 0
" Dean Street	5 6 0
" Hope Park	10 0 0
" John Ker Memorial	8 0 0
" London Road	8 0 0
" Lothian Road	11 0 0
" Mayfield	8 0 0
" North Richmond Street	4 2 0
" Palmerston Place	13 0 0
" Pleasance	8 7
" Eshanes	0 8 0
" Fala	0 12 0
" Fetterangus	0 8 0
" Forth	0 8 0
" Forres	2 2 0
" Fraserburgh	0 16 0
" Galashiels, East	8 0 0
" West	4 12 0
" Galston	2 13 2
" Gardenstown	1 4 0
" Girvan	1 18 0
Glasgow, Anniesland Cross	0 16 0
" Belhaven	12 0 0
" Bellgrove	4 18 0
" Cambridge Street	10 0 0
" Cathcart	8 0 0
" Cathedral Square	5 12 0
" Clarendon	16 0 0
" Crauntonhill	4 12 0
" Dennistoun	10 0 0
" Greyfriars	10 8 0
" Hutchesontown	10 10 0
" Kelvinside	4 4 0
" London Road	9 8 0
" Outlands	1 16 1
" Overnewtown, Hender-	
son Memorial, (balance)	0 19 6
" Pollokshields, Trinity	12 0 0
" Pollok Street	5 12 0
" Queen's Park	16 0 0
" Rockvilla	2 12 0
" St. Vincent Street	8 0 0
" Springbank	4 12 0
" Springburn	8 0 0
" Wellington Church	15 0 0
" Whitevale	2 8 0
" Woodlands	10 10 0
" Govan, Fairfield	5 12 0

Grangemouth, Dundas	£2 12 0	Shapiushay	£0 8 0
Greenlaw	1 5 2	Shettleston	1 16 10
Greenloaning	0 8 0	Stateford	0 8 0
Greenock, Sir Michael Street	10 0 0	South Ronaldshay	1 0 0
" Trinity Church	9 0 0	Stirling, Viewfield	1 16 0
Hallside	0 8 0	Stitchel	1 16 0
Hamilton, Avon Street	3 12 0	Stockbridge	0 10 0
Helenburgh	12 0 0	Stonehaven	0 8 0
Holm, (Orkney)	0 8 0	Stonehouse	2 2 0
Inneslin	1 8 0	Strathaven, East	4 16 0
Innerleithen	2 12 0	" First	1 14 0
Inverness	5 12 0	Thornhill	1 3 6
Irvine, Trinity	3 12 0	Tranent	1 4 0
Johnstone, West	3 8 0	West Linton	1 0 0
Kennoway	1 2 0	Westgar Parlovon	0 8 0
Kilbarchan	2 12 0	Wigtown	2 2 0
Kilmalcolm	3 4 5		
Kilmarnoek, Princes Street	5 13 0		
Kilmarnoek	1 4 0	Formerly reported	£741 8 6
Kilsyth	2 12 0		380 10 8
Kinclaven	0 16 0		
Kinghorn	0 8 0		£1121 19 2
Kirkcaldy	0 16 0		
Kirkcaldy, Loughborough Road	1 15 0		
Kirkcaldy, Loughborough Road	1 16 0		
Kirkcowan	0 8 0		
Kirkcubright	1 18 0		
Kirkcubright, West Messrs.	3 9 10		
Langholm, South	1 4 0		
Largo	0 12 0		
Largo, Clark Memorial	4 17 2		
Lathcotes	0 12 0		
Leith, Dalmeny Street	4 12 0		
" North	12 0 0		
Lenzie	8 0 0		
Leslie, Trinity	2 16 0		
" West	2 12 0		
Lesmahagow	1 12 0		
Lilliesleaf	1 6 0		
Linlithgow, East	2 12 0		
" West	2 12 0		
Lismore	0 8 0		
Lockerbie	2 14 0		
Logiehead	0 8 0		
Longtown	0 8 0		
Lossiemouth	1 4 0		
Markinch	1 14 0		
Mearns	2 12 0		
Millport	2 16 0		
Millgavie	2 16 0		
Monifieth	0 8 0		
Motherwell, Dalziel	3 12 0		
Muredge	0 8 0		
Muirton	0 8 0		
Musselburgh, Mill-Hill	2 8 0		
Nairn	2 12 0		
Newburgh	0 19 0		
New Kilpatrick	8 0 0		
Newmilns	3 12 0		
Newtown	2 12 0		
Old Kilpatrick	1 8 0		
Paisley, Abbey Close	8 0 0		
" George Street	1 0 0		
" Lylesland	2 12 1		
" Mossvale	0 14 0		
Partick, Downanhill	12 0 0		
" Victoria Park	12 12 0		
Peebles, Leckie Memorial	3 0 0		
Perth, East	2 5 0		
" Wilson Church	8 0 0		
" York Place	3 12 0		
Pitcairn	0 13 0		
Pittenweem	1 16 0		
Port-Glasgow, Clune Park	3 17 0		
Portree	0 8 0		
Queensferry	2 5 7		
Rainor Park	1 0 0		
Renton	0 12 0		
Roberton	0 8 0		
Rothesay	2 16 0		
Rutherglen, Greenhill	0 8 0		
St. Andrews	3 12 0		
St. Ninians	3 14 0		
Saltcoats, Trinity	2 12 0		
" West	2 9 8		
Savoch of Deer	0 16 0		
Scone	2 8 0		

Glasgow, Sandyford	£1 12 0
" Sydney Place	4 1 9
Govan, Fairfield	1 9 6
Greenock, Union Street	3 0 4
Hallside	0 10 0
Innerleithen	1 5 3
Kennoway	2 6 0
Kirkcaldy, Loughborough Road	6 14 5
Kirkwall	6 15 3
Langholm, South	0 11 0
Leith, Junction Road	2 12 0
" North	2 14 4
Lenzie	5 5 3
Linlithgow, West	2 12 3
Lynturk	0 18 6
Newburgh	0 7 6
Nigg	1 5 0
Old Meldrum	2 10 3
Partick, Downanhill	10 9 6
" Victoria Park	2 10 0
Port-William	0 10 11
Scone	0 18 5
Stonehouse	1 19 8

Formerly reported

£331 2 5
354 11 5
£685 13 10

11. Church Extension Fund.

Legacy—

Kinghorn, Trustees of the late Miss Mary Craig, Townhead, per Messrs. Thomas Dow & Son, Solicitors, Kirkcaldy, proportion of legacy, duty and expenses.	£44 15 10
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Congregational Contributions—

Bannockburn	0 17 0
Campbeltown	10 0 0
Glasgow, Camphill	10 17 0
Holm, (Orkney)	0 5 0
Old Meldrum	10 3 0
Rathell	0 7 0
	£67 12 1
Formerly reported	488 2 3
	£555 14 1

12. Aged Ministers' Fund.

Legacy—

Kinghorn, Trustees of the late Miss Mary Craig, Townhead, per Messrs. Thomas Dow & Son, Solicitors, Kirkcaldy, amount of legacy	£200 0 0
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Personal Contributions—

Glasgow, "Sophy"	0 5 0
Hamilton, Robert Robin, Castlehill	5 0 0

Congregational Contributions—

Alloa, West	18 8 10
Balgelie	0 17 7
Bannockburn	1 2 6
Bowfell	1 18 1
Carluke	0 18 0
Carroun	1 19 6
Coatbridge, Dunbeth	5 10 7
Coldstream, West	1 17 6
Comrie	1 0 0
Craigend	1 12 0
Dalkeith, King's Park, (add'l)	4 0 0
Dundee, Lochee	7 0 5
Dunfermline, St. Margaret's	2 18 8
Edinburgh, Dean Street	1 2 7
Ferres	3 1 3
Fraserburgh	0 15 0
Glasghields, East	2 13 4
Glasgow, Anderston	1 12 7
" Belhaven, Mrs. Dr. Drummond	2 2 0
" Caledonia Road	3 14 2
" Cathedral Square	1 12 11
" London Road	1 13 4
" Pollakshields, Trinity	4 6 0
" Pollok Street	0 15 11
" Rockvilla	2 5 7

13. Aged Ministers' Capital Fund.

Dunblane, Rev. Wm. Blair, D.D.	£5 0 0
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14. Theological Hall Fund.

Aberdeen, St. Paul's	£1 12 0
Auchtermuchty, North	1 9 2
Bannockburn	1 1 4
Burghhead	0 18 0
Carluke	0 18 0
Coldstream, West	1 14 3
Collinsburgh	1 1 0
Cowdenbeath	0 11 3
Creetown	0 14 4
Dalbeattie	2 0 0
Dalkeith, King's Park	0 18 2
Dumbarton, Bridgend	2 11 2
Dunning	1 5 10
Duns, South	2 17 3
Edinburgh, Dean Street	1 9 3
" London Road	2 3 2
" Mayfield	3 4 0
" Rose Street	2 16 0
Galashields, East	3 3 9
Gardenstown	1 5 0
Glasgow, Cambridge Street	4 2 6
" Gillespie Church	1 15 3
" Hutchesonstown	2 12 5
" Pollakshields, Trinity	6 4 9
" Pollok Street	2 2 0
" St. Vincent Street	2 16 6
" Sydney Place	4 1 9
Govan, Fairfield	2 14 7
Greenock, Trinity	2 2 11
" Union Street	3 3 7
Innerleithen	1 6 7
Kilmarnoek	0 18 7
Larkhall	1 4 6
Mearns	3 17 10
Newlands	0 17 0
Nigg	1 5 0
Old Meldrum	0 10 3
Partick, Downanhill	5 4 11
" Victoria Park	1 10 0
Pitradie	0 7 2
Port-Glasgow, Clune Park	1 0 0
Rothsay	1 8 7
St. Ninians	1 16 10
Stonehouse	1 6 6
Stranraer, Ivy Place	4 8 1
Formerly reported	£92 3 10
	792 10 2
	£884 14 0

MEMORIAL

FROM THE

CLASSIS OF ARCOT TO THE GENERAL SYNOD

OF THE

REFORMED CHURCH IN AMERICA,

REGARDING

ORGANIC UNION OF NATIVE CHURCHES

IN SOUTH INDIA.

PRESENTED THROUGH THE BOARD OF FOREIGN MISSIONS.

1901.

MADRAS :

PRINTED AT THE M. E. PUBLISHING HOUSE.

1901.



To

*The General Synod of the
Reformed Church in America.*

DEAR FATHERS AND BRETHREN :

The Classis of Arcot, in transmitting for the consideration and approval of General Synod the accompanying scheme for organic union of the churches connected with the Classis of Arcot and the Madras Presbytery of the United Free Church of Scotland, desires to make the following explanatory statement :—

At its annual meeting in January 1900, the Arcot Mission invited the Church of Scotland and the Free Church of Scotland Missions, which are occupying territory contiguous to Arcot, to meet a similar Committee of the Arcot Mission, to consider (1) upon what lines the three missions might co-operate in their common work; (2) to discuss the feasibility of establishing a joint Synod for the Native Churches. Both the neighbouring missions responded cordially, and the first meeting of the joint Committee was held in Madras on the 28th February, 1900, Revs. J. W. Scudder, D.D., J. H. Wyckoff, D.D., and W. J. Chamberlain, PH D., representing the Arcot Mission; when a plan of co-operation in theological training of native Christians, and in educational and literary work, was agreed upon; and a sub-committee was appointed "to consider and submit a scheme providing for the union of the native churches of the three missions." As the plan of co-operation in theological training presented some possible difficulties owing to the endowment fund of the Arcot Theological Seminary, the matter was referred through our Foreign Mission Board to General Synod in June last, when Synod took unanimous action favoring the development of the Arcot Theological Seminary into a union institution for the three missions. (See pp. 708-711, Synod Minutes for 1900.) In passing its deliverance on the subject of a union seminary, Synod adopted as its own the following utterance of the Committee regarding union, etc., of native churches in India :—
"Your Committee unanimously approve of the course hitherto pursued by the Arcot Mission, under the sanction of successive Synods, looking towards a closer co-operation of missionaries in India. A native church of Christ in every country we believe to be

the logical outcome of preaching the Gospel to the heathen. The organization of such a church would mark an advance in missions, and must become the theme of congratulation and thanksgiving." (p. 710.)

Encouraged by this deliverance of Synod, and also by the favorable action of the Foreign Missions Committee of the Free Church of Scotland, (the Established Church not being yet ready for organic union, though cordially approving the plan for co-operation), the sub-committee above referred to proceeded to prepare a scheme of organic union, which was presented to the Joint Committee, July 28, 1900, and being revised and approved by them, was submitted to the respective missions. The Arcot Mission spent nearly two days in going carefully over the proposed Confession of Faith, Constitution and Canons, after which they were laid before the classis of Arcot, which body adopted them provisionally, subject to the approval of our Foreign Mission Board. On being forwarded to the Board in New York, the scheme was put in the hands of a Sub-Committee consisting of the Cor. Sec., Rev. Dr. Cobb, Rev. Dr. C. L. Wells, and Rev. J. G. Fagg, together with Rev. Dr. Jacob Chamberlain and Rev. Dr. L. R. Seudder of the Arcot Mission then in America. This sub-Committee, after suggesting certain amendments reported favourably on the plan to the Executive Committee, which unanimously adopted its report. The Foreign Missions Committee of the Free Church of Scotland also took similar action.

On being returned to India the scheme underwent a final revision by the Arcot Mission, the Classis of Arcot, and the Joint Committee, in the light of the suggestions received from the Home Boards, and is now presented to Synod in its final form.

A few remarks regarding the Confession of Faith, and the Constitution and Canons will not be out of place.

In preparing the Confession of Faith, the committee were guided by the thought that a creed was required not for western Christians but for the Indian Church. Precious as are the creeds and confessions of our western Churches, to Americans and Europeans, and remarkable as they are for clear, strong and logical statement of Christian doctrine; we trust that we shall not be misunderstood when we say that the circumstances which gave rise to those confessions, as well as their great length, do not make them altogether suitable for churches in pagan lands. Our aim therefore has been to form a creed as far as possible adapted to the Indian Church in its present and probable future environment; a Confession which not only would include the essential doctrines of our evangelical faith, but should especially emphasize points where Christianity antagonizes Hinduism. The

creed submitted, we feel, fairly meets these requirements. While all the great fundamentals of our faith find place in it, such doctrines as the Personality of God, the Brotherhood of man, and the one true Incarnation of God in Christ, which Brahminism denies, are particularly emphasized. (See Arts. II, V and VII.) But in thus adopting a new confession of its own, the Church in India, by no means must be understood as rejecting the doctrinal standards of the parent Churches; but as stated in the note to the Confession, "on the contrary commends these venerable symbols as able exponents of the word of God and as systems of doctrine suitable to be taught in our churches and schools."

The Constitution and Canons are, with a few modifications, similar to those adopted by the Church of Christ in Japan. The Constitution contains what is fundamental, and can only be changed by a carefully guarded process; while the Canons are the building rules, based upon the fundamentals, but which can be amended, if necessary, by a two-thirds vote of Synod.

The only question of difficulty to be settled in the preparation of the Constitution was that pertaining to the relation of Missionaries to the Indian Classes and Synod. The arrangement finally agreed upon was that missionaries should continue their relation to the Home Church and be subject to its jurisdiction alone, but also be appointed as assessors in the Indian Courts with power to both speak and vote. (see Art. XII). While it is admitted that this dual relation is an anomalous one, yet in view of the peculiar relation that missionaries sustain to both the Home and the Native Churches, it was deemed desirable that they should for the present at least, have full powers in the local bodies. This is the plan that has been pursued in our Amoy Mission, China, and it has been attended, we are informed, with the happiest results. Canon II is designed to stimulate the churches to full self-support, and Canon XXV provides for Forms to be used by the United Church.

The decision of the Arcot Classis to ask for a severance of its organic relation with General Synod—a relation so pleasantly maintained for nearly half a century—was adopted at no little sacrifice of personal feeling. Indeed had the members of Classis been allowed to follow their own preferences in the matter, they would not have taken the step that is now recommended. But a time comes when the good of the growing child requires that it shall be separated from the direct control of its fond parent. The glory of God in the development of a self-governing, self-propagating church in India is the one aim that has guided the Classis and the Mission in the present movement. And is this not a consummation for which the mother church has

been long praying, namely, the establishment in each foreign field of a native church "which shall grow from its own root?" As it was given to the missionaries of the Reformed Church to take a leading part in the organization of union churches in China and Japan, so are her missionaries being honored in like manner in India.

Anticipating the hearty adoption by Synod, of a plan so fraught, as we believe, with the highest good to the native Church,

We remain,
Dear Fathers and Brethren,
in behalf of the Classis of Arcot,
Yours very respectfully,

JACOB CHAMBERLAIN,

President.

JOHN H. WYCKOFF,
Stated Clerk.

MESHACH PETER,
Vernacular Clerk.

SCHEME OF ORGANIC UNION

OF

Native Churches in South India,

APPROVED OF BY

the Classis of Arcot, the United Free Presbytery
of Madras, the Arcot Mission, and
the Local Committee of the Madras Mission of
the United Free Church of Scotland.

APRIL, 1901.

MADRAS :
PRINTED AT THE M. E. PUBLISHING HOUSE.

1901.

1. Statement of Churches and Pastors of the Arcot and United Free Church Missions.

CHURCHES.	Communicants.	Baptised adherents, (adults).	Baptized adherents, (children).	PASTORS.	Salary, (Monthly).	Amount paid by Congregation.	Amount paid by Pastor's Aid Society.	Amount paid by Mission.
Classis of Arcot—					Rs.	Rs.	Rs.	Rs.
Arni ...	94	...	10	J. H. Wyckoff	...	...	...	...
Alliendal ...	24	...	5	Do.	...	...	...	...
Vellambi ...	23	...	1	Do.	...	...	...	...
Granodiam ...	81	...	3	Moses Nathaniel	18	...	7	11
Sattambady ...	37	1	5	Do.	...	...	...	...
Maruttuvambady ...	38	...	...	J. H. Wyckoff	...	...	...	...
Chittoor ...	266	154	182	John Yesuratnam	20	20	...	...
Madanapalle ...	168	10	20	{ John Sowri	25	12½	6	6½
				{ Joseph Johu	22	12	5	5
Palmāner ...	56	1	53	Erskine Thavamoni	...	...	...	...
Vellore ...	139	...	3	S. A. Sebastian	22	22	...	...
Katpadi ...	146	22	33	Benjamin Thomas	25	13	7	5
Kottapallee ...	74	26	26	Benjamin Thomas	...	...	...	...
Kandiputtur ...	115	14	14	Isaac Lazar	20	7½	7	5½
Sekadu ...	73	8	8	Do.	...	...	...	...
Arcot ...	81	3	6	Joshua Selvam	20	20	...	...
Yehamur ...	310	106	170	Abraham Muni	25	25	...	...
Coonoor ...	91	1	7	H. J. Scudder	...	...	...	...
Tindivanam ...	88	...	10	J. H. Wyckoff	...	...	...	...
				Meshach Peter	20	15	5	...
Orattur ...	86	5	13	Paul Bailey	25	9	6	10
Velleripet ...	81	2	2	Do.	...	...	...	...
Narasinganur ...	91	4	11	Do.	...	...	...	...
Gingee ...	71	6	4	John Peter	25	12½	7	5½
Varrikkal ...	61	...	8	Do.	...	...	...	...
Kolappakkam ...	143	9	12	Do.	...	...	...	...
Total ...	2437	372	606					

Other Members of Classis—

J. Chamberlain, W. I. Chamberlain, L. R. Scudder, L. B. Chamberlain, J. A. Beattie, W. J. Scudder.

United Free Presbytery, Madras—

College Church, Madras ...	113	8	43	P. B. Ragaviah	100	25	...	75
Royapuram ...	179	54	90	T. K. Itty	105	70	...	35
Tangal ...	28	15	27	Vacant	...	...	...	...
Madras villages ...	23	26	48	Unorgauized	...	...	...	...
Chingleput ...	60	63	110	P. Appavoo	35	35	...	...
Melrosapuram ...	42	60	96	M. L. Jivaratuam	30	10	...	20
Chingleput villages ...	22	43	54	Unorganized	...	...	...	...
Walajabad ...	86	57	93	Jacob Isaac	25	25	...	...
Sriperumbudur ...	105	95	160	Unorganized	...	...	...	...
Total ...	658	421	721					

Other Members of Presbytery—

W. Miller, A. Andrew, W. Skinner, G. Pitteudrigh, J. M. Russell, E. M. Macphail, J. Stewart, W. Meston, J. H. Maclean, A. Moffat, J. Mackeuzio.

2. Scheme of Church Union.

1. That the above churches be formed into two Presbyteries or *Classes** with one Synod, and that the Presbyteries or *Classes* be named the Presbytery or *Classis* of Madras and the Presbytery or *Classis* of Arcot, and the Synod be called the Synod of South India.

2. *Name*.—The *South Indian United Church*.

3. *Confession of Faith*.—*Note*: The *South Indian United Church*, in adopting the following as its Confession of Faith, to be subscribed to by ministers, licentiates, elders, and deacons, does not thereby reject any of the doctrinal standards of the parent churches of Scotland and America, but on the contrary commends these ancient symbols—especially the Westminster and Heidelberg Catechisms, the Westminster Confession and the Canons of the Synod of Dort,—as worthy exponents of the Word of God, and as systems of doctrine suitable to be taught in our Churches and Seminaries.

The following shall be the Confession of Faith:

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God, whose nature is love, a spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him that, while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

* Throughout the scheme those words are italicised which have been altered in view of suggestions from the home Churches.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation, sinned in him, and, offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as he is offered to them in the gospel, and working in them all the fruits of righteousness.

IX. God having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life after His example and in obedience to His revealed will. Those who believe and obey the gospel of Christ are saved; and their privileges are justification, the full forgiveness of sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost useth and blesseth all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, and to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper

is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

5. *Constitution and Rules.*

The following articles shall form the discipline and rules of the church :

CONSTITUTION.

ARTICLE 1.

THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of his grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

ARTICLE 2.

THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.

PARTICULAR CHURCHES.

A particular church is composed of such members of the Catholic Church Visible as unite under some form of government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.

LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling statedly for public worship.

ARTICLE 5.

WORSHIP.

On the Lord's-day all the people shall assemble for the worship of Almighty God our heavenly Father. The ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper. They should be dispensed by a minister.

ARTICLE 6.

MINISTERS.

Ministers are officers regularly set apart by ordination for the preaching of the gospel of Christ, the administration of the sacraments and the government of the church. Ministers installed over one or more churches are called pastors; those appointed by a presbytery* to evangelistic work are called evangelists; those holding chairs of instruction in theological schools recognized by the synod are called teachers.

ARTICLE 7.

LICENTIATES.

Licentiates are men regularly licensed by a presbytery to preach the gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

ARTICLE 8.

ELDERS.

Elders are representative officers chosen by a church and set apart by ordination to join with the pastor in the spiritual care and government of the church. They shall be male members in full communion.

ARTICLE 9

DEACONS.

Deacons are representative officers chosen by a church to join with the pastor in the care of the poor and the administration of the finances. They shall be male members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily

* In this Constitution and Canons the words *Presbytery* and *Classis*, and the words *Session* and *Consistory* are to be held as synonymous and may be used interchangeably.

lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the board of deacons.

ARTICLE 10.

REPRESENTATIVE ASSEMBLIES.

The *South Indian United Church* administers government through sessions, presbyteries, and a synod. All powers not granted in the Constitution and Canons to these assemblies, or to the deacons, are exercised by the churches.

ARTICLE 11.

SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismissal; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery. Until a church is self-supporting there shall be on the session and the board of deacons a representative of the mission which contributes to its support.

Note: While the representative of the mission shall, on the attainment of self-support by the church, cease to be an ex-officio member of these courts, he may be elected an elder by the congregation, or may be invited by the session to attend its meetings or that of the board of deacons.

ARTICLE 12.

PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a defined district. Sessions of the churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines licentiates; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the synod. In view of the peculiar relation that missionaries sustain to

both the home and the native churches they shall, while remaining connected with the home church and subject to its jurisdiction alone, act as assessors in the Indian Presbyteries and Synod.

Note: An assessor has power, or may have, to speak or vote, and the term expresses, according to custom, the position of an office-bearer whose full standing is in one court, which has jurisdiction over him, but who is appointed for a longer or a shorter time to act as a member of another.

ARTICLE 13.

THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two churches within its bounds. The synod is the representative body of the *South Indian United Church*, and its counsellor; and to it belongs the general care of all its work and interests. It therefore organizes, unites and disbands presbyteries, fixes their bounds, and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

ARTICLE 14.

AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH.

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the synod. The synod may return the same to the presbytery that recommended it; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the presbyteries shall be simply *pro* or *con*, and shall be taken at meetings held not less than six months after the meeting of the synod. The clerks of the presbyteries shall forward to the clerk of the synod the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favour of the amendment, the clerk of the synod shall certify the same in writing to the clerks of the presbyteries, stating also the number of votes *pro* and *con*. Thereupon the amendment shall become a part of the Constitution, or Confession of Faith.

RULES.



CANON 1.

UNORGANIZED COMPANIES OF BELIEVERS.

Unorganized companies of baptized believers connected with the *South Indian United Church* are under the direct care of the

presbytery to which they locally belong. The names of members shall be entered in a register to be kept by the clerk of the presbytery. The care of the presbytery includes that ordinarily exercised by sessions, and may be delegated by the presbytery to a missionary, a committee, or an evangelist.

CANON 2.

ORGANIZATION OF CHURCHES.

A company of believers desiring to be organized as a church shall make application to the presbytery to which it locally belongs. The application shall be signed by all the applicants, and shall indicate which of them have already received baptism. If the presbytery approve, it shall appoint a committee to organize the church and ordain officers. This canon shall apply also in the case of a company of believers already forming a part of a church.

CANON 3.

TRANSFER OF CHURCHES.

A church desiring to change its presbyterial connection shall make application to the synod. If the synod approve, the name of the church shall be transferred to the roll of the presbytery into which it desires admission.

CANON 4.

UNION OF CHURCHES.

1. When two or more churches within the bounds of one presbytery desire to unite, each shall appoint a committee to apply to the presbytery. If the presbytery approve, it shall appoint a committee to unite the churches and ordain officers.

2. If the churches desiring to unite be within the bounds of different presbyteries, the church which is to change its presbyterial connection shall apply to the synod for transfer under Canon 3. If the synod approve, the transfer shall take place; and the case shall then proceed under the first section of this Canon.

CANON 5.

ADMISSION AND DISMISSION OF CHURCHES.

1. A church desiring admission into the *South Indian United Church* shall apply to the nearest presbytery. If the presbytery approve, the application shall be granted, and a committee shall be appointed by the presbytery to see that the church be organized in accordance with the Constitution and Canons. The pastor of such a church shall enter the presbytery under the first section of Canon 14.

2. A church desiring dismission from the *South Indian United Church* shall apply to the presbytery to which it belongs. If the presbytery approve, a letter of dismission shall be granted.

CANON 6.

DISBANDING OF CHURCHES AND PRESBYTERIES.

1. When in the judgment of the presbytery a church is so weak that it fails to fulfil the ends of its organization or to justify its representation in the presbytery, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the presbytery, the presbytery may erase the name of the church from its roll, and register the members as constituting an unorganized company of believers.

2. When in the judgment of the synod a presbytery is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the synod, the synod may erase the name of the presbytery from its roll; in which case it shall grant to all churches, ministers and licentiates in good standing letters of transfer to other presbyteries.

CANON 7.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognized by the presbytery.

3. Careful inquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testament; in the various parts of theology; in the history of the Church; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith, and shall promise faithfully to perform all his duties as a minister of the *South Indian United Church*.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

CANON 8.

RETIREMENT OF MINISTERS.

If a minister in good standing become fully convinced that he has not been called of God to the work of the ministry, the presbytery may erase his name from the roll. If a minister cease from the stated performance of the work of the ministry, the presbytery may at any time upon due notice erase his name from the roll; and after the lapse of one year it shall do so, unless good and cogent reason to the contrary be given. Such persons shall be readmitted to presbytery only after examination. In all cases letters shall be granted by the presbytery setting forth the facts.

CANON 9.

LICENSURE OF PREACHERS.

1. A candidate for licensure having produced satisfactory testimonials as to character and church membership, careful inquiry shall be made of him touching his religious life and the motives leading him to preach the gospel. He shall then be examined in the Old and the New Testament, and in the Constitution, Canons and Confession of Faith; and he may be required to preach a sermon.

2. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all his duties as a licentiate of the *South Indian United Church*.

3. He shall be licensed with prayer by the moderator or some minister appointed by him; and a certificate of licensure shall be given him signed by the moderator and the clerk.

4. Ordinarily a candidate shall be examined by the presbytery with which the church, of which he is a member, is connected. For the sake of convenience, however, one presbytery may examine and license a member of a church belonging to another presbytery.

5. If at any time a lay preacher abandon his work or prove himself unfitted for it, or if he withdraw from the communion of the *South Indian United Church*, the presbytery may revoke his license.

CANON 10.

ELECTION OF PASTORS.

The pastor shall be elected by the communicants of the church at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. In order to election a candidate must receive at least two-thirds of the votes cast, which must be a clear majority of the voting members of the congregation. When a candidate has received such

a vote, baptised adherents over 18 years of age may have an opportunity of expressing their concurrence in the choice of the majority of the communicants. In churches in which the number of such adherents is in excess of that of the communicants, the presbytery shall, in deciding whether effect is to be given to the election, take the fact of their concurrence into account.

CANON 11.

INSTALLATION OF PASTORS.

1. When a minister shall have been elected to the pastorate and shall have accepted the election, a committee from the church with the pastor elect shall apply to the presbytery with which the church is connected for his installation. If the presbytery approve, it shall appoint a committee to install him.

2. When the person elected is a licentiate he shall be examined and ordained before installation.

3. If the person elected belong to another presbytery, he shall present a letter of transfer at the time application is made for installation.

NOTE.—As it is one of the primary objects of the *South Indian United Church* to promote the independence of the native church and to develop amongst Indian Christians an evangelistic spirit, at least partial self-support shall be made a condition of admission to the rolls of the presbytery in the case of all newly organized churches, and those already organized shall undertake entire self-support at the earliest possible date.

CANON 12.

RELEASE OF PASTORS.

When it shall be deemed advisable by either a pastor or a church that the pastor be released, a committee from the church with the pastor shall present the matter to the presbytery. If the presbytery approve, the release shall take place.

CANON 13.

TRANSFER OF MINISTERS AND LICENTIATES.

A minister or a licentiate shall be transferred to another presbytery, only upon the presentation of a letter of transfer signed by the moderator and clerk of the presbytery from which he comes. Upon the acceptance of the letter of transfer, the former presbyterial connection of the person transferred shall terminate.

CANON 14.

ADMISSION AND DISMISSION OF MINISTERS AND LICENTIATES.

1. A minister or a licentiate belonging to another church and desiring admission to the *South Indian United Church*, shall apply to a presbytery. He shall declare his sincere acceptance of the Constitu-

tion, Canons and Confession of Faith; and if possible shall present a letter of dismissal signed by the proper authority in the church from which he comes. If the presbytery approve, he shall be admitted.

2. A minister or a licentiate desiring dismissal to another church shall apply to the presbytery. If the presbytery approve, a letter of dismissal shall be granted. Upon the acceptance of the letter of dismissal by the other church, the presbyterial connection of the person dismissed shall terminate.

CANON 15.

ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. Elders, on the initiative of the session, shall be elected by the church. The election shall take place at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. Ordinarily elders shall be elected to serve for life, but *the congregation may specially elect them to serve* for a limited number of years, provided that elders once ordained shall not be divested of the office when they are not re-elected, but that they shall have an advisory voice in the session and board of deacons and shall be entitled to represent that particular church in the higher judicatories when appointed by the session or the presbytery. If possible they shall be divided into classes so that their terms of office shall not expire at one time. In order to election a candidate must receive two-thirds of the votes cast.

When first elected elders shall be ordained, but after any subsequent election it shall be necessary only that their election be formally announced. At the time of ordination they shall signify their acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all the duties of their office as elders. They shall be ordained by the pastor and the elders. In case the church be without a pastor, or the pastor be unable to perform the duty, some other minister belonging to the *South Indian United Church* shall be invited to act in his stead.

2. Deacons shall be elected and ordained under the same rules as elders.

CANON 16.

ADMISSION TO FULL COMMUNION.

Persons seeking admission to full communion shall satisfy the session regarding their knowledge, faith and manner of life. They shall promise that, for so long a time as they remain members of the *South Indian United Church*, they will submit to its Constitution and Canons. The children of church members likewise, even though they may have received baptism during infancy, are to be admitted to full communion only after this examination and profession of faith and obedience.

CANON 17.

TRANSFER AND DISMISSION OF CHURCH MEMBERS.

On application to the session, a church member in good standing and of good report shall be granted a letter of transfer or dismission. Persons holding such letters remain members of the church and subject to the discipline of the session until admitted to another church. Sessions receiving persons presenting letters of transfer shall immediately notify the sessions granting the same. The principles set forth in this Canon apply also in the case of members of unorganized companies of believers.

CANON 18.

DISCIPLINE.

1. The ends of discipline are the purity of the Church, and the good of the offender. In all discipline the spirit of Christ's words (Matt. 18 : 15-17) is to be observed.

2. Ministers and licentiates are subject to the discipline of the presbytery; all others to that of the session of the church of which they are members.

3. In the case of a minister, an elder, or a deacon, an offence is something contrary to his vows made on admission to full communion and at ordination; in the case of a lay preacher, an offence is something contrary to his vows made on admission to full communion and at licensure; in the case of all others, an offence is something contrary to the vows made on admission to full communion or at baptism. Offences which occasion public scandal, such as adultery, fornication, perjury, flagrant dishonesty, or drunkenness, shall more specially be considered matters calling for the exercise of formal discipline. In the case of less gross offences the ends of discipline may often be better served by private admonitions from the moderator than by formal discipline by the session or presbytery.

4. The sentence of a presbytery or a session does not change the relation of a man to God; it is only a solemn declaration of the conviction that his conduct is contrary to his vows and that he should repent. The following are the ordinary sentences: admonition, censure, (publicly before the congregation or privately before the session,) suspension or deposition from church office, suspension from the privileges of church membership, and excommunication.

5. Restoration may take place when the ends of discipline have been accomplished. A minister shall be restored only with the consent of the presbytery by which he was disciplined; and one who has been deposed shall not be restored to office until after a considerable time of penitence and exemplary conduct. A session may restore a person disciplined by another session, after conference with that session.

CANON 19.

REFERENCE.

A session or a church may refer any matter properly belonging to it to the presbytery, for either advice or decision. In like manner a presbytery may refer any matter to the synod. Ordinarily each body should decide such matter itself. But cases which are new, difficult or of peculiar delicacy, and especially those upon which the body is greatly divided in opinion, are proper matters for reference. The presbytery (or synod) may decide the case itself, or may refer it to a committee for decision. It may also return the case without advice or decision.

CANON 20.

APPEALS.

1. The pastor or any member of a church, not content with a sentence or other decision of the session, or church, may appeal to the presbytery. The presbytery may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way; or it may return the case to the session or church, with the instruction that the sentence or other decision be reversed, modified, or suspended; or, in a case of discipline, it may grant to the person under discipline a letter of transfer to another session.

2. Any member of a presbytery, or any member of a church within its bounds, not content with a sentence or other decision of the presbytery, may appeal to the synod. The synod may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way; or it may return the case to the presbytery with the instruction that the sentence or other decision be reversed, modified, or suspended; or, in a case of discipline, it may grant to the minister under discipline a letter of transfer to another presbytery.

CANON 21.

STANDING RULES OF CHURCHES.

1. *Business.*—To the church belongs the following business: the election of the pastor, elders, and deacons. (See Constitution, Article 10.)

2. *Annual Meetings.*—An annual meeting for the transaction of any business pertaining to the church shall be held at such a time as the church shall appoint. At this meeting the session and the deacons shall report regarding the spiritual and temporal condition of the church during the year. It is advisable also that the condition and work of the presbytery and synod be clearly set forth.

3. *Special Meetings.*—Special meetings for the transaction of any business pertaining to the church may be held at any time upon due

notice by the pastor or the session. Notice of a meeting shall always be given by the session at the request of one-tenth of those members who are entitled to vote, or at that of the presbytery or synod.

4. *Quorum*.—For the election of officers, one-third of all those who are entitled to vote shall constitute a quorum; for the transaction of other business one-fifth shall suffice.

5. *Voting*.—Those only may vote who are members in full communion; and of those such only as are present in person. The moderator shall have only a casting vote.

6. *Moderator*.—At meetings called for the election of a pastor, it is advisable that the session invite a minister belonging to the *South Indian United Church* to preside. But in case the presence of such a one cannot be conveniently procured, one of the session shall take his place. At meetings called for the transaction of other business, the pastor, an elder, a deacon, or any member of the church may preside.

7. *Records*.—All business transacted at any meeting shall be recorded, and such records shall be preserved by the clerk of the session.

CANON 22.

STANDING RULES OF SESSIONS.

1. *Meetings*.—Ordinarily stated meetings shall be held once during every month; the time and place to be determined by the session. Special meetings, of which due notice shall be given, shall be held upon the call of the moderator or the clerk. A call shall always be issued at the request of any two members of the session, at that of one-tenth of the members of the church who are entitled to vote, or at that of the presbytery or synod. All meetings shall be opened and closed with prayer.

2. *Quorum*.—If no general rule determining the quorum be adopted by the session, a majority shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The pastor shall be the moderator; but, with the consent of the session, under special circumstances he may invite another minister belonging to the *South Indian United Church* to take his place. In the absence of the pastor one of the elders shall preside. When the church is without a pastor, the session may invite a minister belonging to the *South Indian United Church* to act as moderator, and in cases of discipline it shall do so.

5. *Clerk*.—The clerk may be the pastor, or one of the elders, and he shall serve for such a time as the session shall determine. He shall record and preserve the proceedings, grant credentials to elders appointed to the presbytery, and keep the register.

6. *Register*.—The register shall contain the following items: baptisms, both adult and infant; transfers and dismissions granted and received; marriages, deaths, and the residences of members; also a roll of communicants, to be revised annually. The names of members who have been absent for two years, or whose residence is unknown, shall be transferred to a special register. The names of those whose residences remain unknown for two years shall be dropped from the roll.

7. *Annual Report*.—The session shall prepare an annual report for presentation to the presbytery. This shall include the following items: the whole number of members in full communion; baptisms, both adult and infant; transfers and dismissions granted and received; suspensions, excommunications, and deaths; the amount of offerings during the year; and any other matters which it may be deemed advisable to include.

CANON 23.

STANDING RULES OF PRESBYTERIES.

1. *Meetings*.—Stated meetings shall be held at least once during every year, the time and place to be determined by the presbytery. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of three ministers and three elders, the elders being members of different sessions. The clerk, or if he be ill or absent, the moderator, shall send at least ten days' notice to every session and to every minister. The notice shall state the particular business for which the meeting is called; and no business shall be transacted other than that specified. All sessions shall be opened and closed with prayer.

2. *Quorum*.—Each presbytery shall adopt a general rule determining its quorum.

3. *Voting*.—Those members only may vote who are present in person and the moderator shall have only a casting vote.

4. *Moderator*.—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. *Clerk*.—The clerk shall be a minister. He shall record and preserve the proceedings, grant credentials to members appointed to the synod, and keep the register.

6. *Register*.—The register shall contain the names of all churches, ministers, and licentiates.

7. *Annual report.*—The presbytery shall prepare an annual report for presentation to the synod at its stated meeting. This shall include the following items: a list of the names of all churches, ministers, and licentiates; the organization, transfer, union, admission, dismission, and disbanding of churches; the ordination, retirement, transfer, admission, dismission, deposition, and death of ministers; the licensure, retirement, transfer, admission, dismission, and death of licentiates; the installation and release of pastors; the membership, baptisms both adult and infant, and offerings, in the churches and unorganized companies of believers; and in general a record of events of moment occurring within the bounds of the presbytery during the year.

CANON 24.

STANDING RULES OF THE SYNOD.

1. *Meetings.*—Ordinarily stated meetings shall be held once every year; the time and place to be determined by the synod. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more presbyteries. The clerk, or if he be ill or absent the moderator, shall send at least thirty days' notice to every member of the synod. The notice shall state the particular business for which the meeting is called; the synod may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum.*—A majority of the members of the synod, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The clerk shall be a minister. He shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service.*—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 25.

Forms.

Until such time as the United Church shall prepare and adopt forms of its own, the forms in use by the parent churches for the ordination of ministers, elders, deacons, etc., and those for the administration of baptism and the Lord's Supper are recommended for use.

CANON 26.

AMENDMENT OF CANONS.

These Canons may be amended by a two-thirds vote of the synod; but fifteen days' notice of any amendment must be sent to each session and each minister, and the amendment must accord strictly with the Constitution and Confession of Faith.

Robert E. Speer. Please return

RECEIVED.

APR 11 1902

Proceedings

OF THE
PEER.

OF THE

SEVENTH COUNCIL

OF THE

PRESBYTERIAN ALLIANCE,

HELD AT ALLAHABAD

On the 11th, 12th, 13th and 14th December, 1902.



RUTLAM:

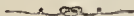
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1902

Minutes of Meeting

OF THE
SEVENTH COUNCIL
OF THE PRESBYTERIAN ALLIANCE.

—:—

Junna, Allahabad, 11th December, 1901.

1. Which day the Council was duly constituted at 12.30 p.m., the Rev. Dr. Chatterjee, Moderator.

2. The Moderator conducted the opening devotional exercises.

3. The Roll of Delegates was adjusted, and the following answered to their names:—

SYNOD OF SOUTH INDIA,—Rev. Dr. J.H. Wyckoff.
IRISH PRESBYTERIAN CHURCH,—Rev. Dr. G. P. Taylor.

U. P. CHURCH OF NORTH AMERICA,—Rev. Dr. Robert Stewart, (Synod of Panjab).

AMERICAN PRESBYTERIAN CHURCH,—

Allahabad Presbytery, Revv. T.S. Wynkoop, Dr. J. G. Lucas, Dr. A. H. Ewing, J. J. Caleb, and I. Fieldbrave, and Mr. Emmanuel David (Elder).

Farrukhabad Presbytery, Revv. Thomas Tracey, H. Forman, W. T. Mitchell and C. H. Bandy.

Ludhiana Presbytery, Revv. Dr. E. M. Wherry, W. J. Clark, K. B. Sirkar, P. C. Uppal and W. J. P. Morrison.

Kolhapur Presbytery, Revv. E. M. Wilson and W. H. Hannum.

Lahore Presbytery Revv. R. Morrison and Dr. K. C. Chatterjee, and Mr. J. G. Gilbertson (Elder).

UNITED FREE CHURCH OF SCOTLAND,—

Presbytery of Calcutta, Rev. Dr. K. S. Macdonald.

Presbytery of Rajputana, Revv. James Gray, John MacInnes, and B. N. Paul.

REFORMED PRESBYTERY OF INDIA,—Rev. Dr. G. W. Scott.

CANADIAN PRESBYTERIAN CHURCH,—Revv. Dr. Fraser Campbell, N. H. Russell, and W. Harvey Grant, and Dr. Nugent (Elder).

WELSH CALVINISTIC CHURCH,—Rev. J. Pengwern Jones.

CHURCH OF SCOTLAND,—

Presbytery of Calcutta, Revv. Dr. Morrison and John Cameron.

Presbytery of Eastern Himalayas, Revv. R. Kilgour, J. A. Graham, and Ganga Parshad Pradhan.

Presbytery of North India, Revv. Dr. Youngson, T. Grahame Bailey, R. McCheyne Paterson, G. J. Chree and A. M. Nelson, and Dr. Hutchison, (Elder).

ORIGINAL SECESSION CHURCH,—Rev. J. McNeill, Seoni.

Corresponding members :—

Rev. David Reid, Calcutta, and Rev. S. U. Gillam and Rev. R. C. Smith of the Presbytery of Farrukhabad, Rev. C. H. Mattison, and Rev. A.G. McGaw, Presbytery of Allahabad.

4. The minutes of the meeting of the Sixth Council were read and approved.

5. Rev. James Gray was elected Moderator and Rev. Dr. Taylor Vice Moderator. Mr. Graham was re-appointed Clerk of the Council, and Mr. Cameron was appointed Clerk of the Meetings.

6. The following were appointed a Business Committee :

Dr. Wherry, Dr. Stewart, Mr. R. Morrison, Dr. Wyckoff and Dr. Chatterjee.

7. The Council agreed to meet each day at 7.30 a.m. for Devotions and at 8 a.m. for Business and adjourn at 9.30 ; to meet at 10.30 a.m. and adjourn at 1.30 ; to meet at 2.30 and adjourn at 5.

8. The Council called for the report of the committee on the Synopsis of Doctrine which was submitted by Dr. Fraser Campbell. The Committee reported that it met at Dehra Dun on the 28th and 30th of September and, having heard from several Presbyteries, resolved, after careful consideration, to recommend that the Alliance accept, as the Synopsis which this Committee

was appointed to present, the Confession of Faith of the South India Synod, with certain modifications. The Synopsis (namely the South India Confession of Faith as modified) was printed, and copies were sent to Clerks of Presbyteries and to members of the Committee for Completing the Basis of Union. The Synopsis and the replies received from Presbyteries were considered by the Committee, in consultation with the Committee for Completing the Basis, at Allahabad, on the 9th, 10th, and 11th of December, and was modified somewhat, in which form it is now submitted.

The Council received the Report and deferred consideration thereof.

9. The Council called for the Report of the Committee on Completing the Basis of Union, which was given by Dr. Chatterjee. The Committee reported:

(1). That it recommends that the Synopsis of Doctrine prepared by the Committee appointed by the Alliance for that purpose, to wit the Confession of Faith of the South India United Church with the Preamble, as modified by the Committee be adopted as the Confession of Faith of the proposed United Church.

(2). That it recommends that the name of the Church after union be "The Church of Christ in India, Presbyterian."

(3). That it recommends that in the Ordination Service the formula of subscription to the Confession of Faith recommended by the Committee be as follows:—

“ I sincerely receive and adopt the Confession of Faith of this Church as presenting the system of doctrine taught in the Holy Scriptures, and I declare this Confession to be the confession of my faith.”

(4). That it recommends the Constitution and Canons of the South India United Church as modified by the General Committee for adoption in the proposed United Church as a working basis.

(5). That it recommends the following scheme of Local Organization :—(See section 39).

10. The Council proceeded to consider the Report of the Committee on the Basis of Union. The following names were proposed as the title of the church in the Preamble of the Synopsis of the Confession of Faith. (1) in the Report, The Church of Christ in India, Presbyterian, (2) The Presbyterian Church of India, (3) The United Church in India.

11. The Council adjourned at 5 p.m.

SECOND DAY—12TH DECEMBER.

12. The Council met at 7.30 for Devotions.

13. The Meeting of the Council was opened with prayer.

14. Minutes of last Meeting were read and approved.

15. The Report of the Business Committee was received.

16. The Council resumed consideration of the Report of the Committee on the Basis of Union. The Council resolved after a division, to adopt the name *The Church of Christ in India, Presbyterian*, as the name of the Church in the preamble,

17. The following Dissent was submitted and recorded :—

Allahabad, 12th December, 1901.

We, the following delegates to the Alliance, dissent from the decision arrived at by the Alliance this morning, viz. that the name of the Church should be the Church of Christ in India, Presbyterian: and ask that this dissent be recorded.

R. Kilgour
 J. MacInnes
 John Cameron
 J. A. Graham
 G. P. Pradhan
 A. M. Nelson
 R. McCheyne Paterson
 J. Hutchison
 Geo. J. Chree
 Geo. P. Taylor.

18. The Council resolved upon the following Preface to the documents embracing the Basis of Union of the Church :—“Whereas in the Providence of God and under the guidance of His Spirit, delegates from the Churches in India holding the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, the Confession and Canons of the Synod of Dort, have for several years met in Council, and whereas in the opinion of the Council the time has now come for uniting the different Indian Churches repre-

sented in the Council, the Council hereby resolve that the name of the United Church be 'The Church of Christ in India, Presbyterian,' and that the following be the Confession of Faith, the formula of subscription to the Confession, and the Constitution and Canons of the Church."

19. The Council adopted the following articles as the articles of the Confession of Faith of The Church of Christ in India, Presbyterian :—

CONFESSION OF FAITH.

Preamble.

The Church of Christ in India, Presbyterian, in adopting the following as its Confession of Faith, to be subscribed by ministers, licentiates, and elders, does not thereby reject any of the doctrinal standards of the parent churches, but on the contrary commends them—especially the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, and the Confession and Canons of the Synod of Dort,—as worthy exponents of the Word of God, and as systems of doctrine to be taught in our Churches and seminaries.

Article I.

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

Article II.

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite,

eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, truth and love.

Article III.

In the Godhead there are three Persons, the Father, the Son and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

Article IV.

All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

Article V.

God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and are brethren.

Article VI.

Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the covenant head of the race, sinned in him and fell with him and have no ability of will to any saving good. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

Article VII.

To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man and so was and continueth to be, true God and true man, in two distinct Natures and one Person for ever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead and to judge the world.

The Council adjourned, 5 p. m.

THIRD DAY—13th DECEMBER.

20. The Council met as usual, 7.30 a.m.

21. After devotional exercises, Council resumed consideration of the Confession submitted by the Committee.

22. The following articles as amended were adopted.

Article VIII.

The Holy Spirit who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, enlightening their minds in

the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ freely offered to them in the gospel, and working in them all the fruits of righteousness.

Article IX.

God chose a people in Christ before the foundation of the world, that they should be holy, and without blemish before Him in love; having foreordained them unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on them in the Beloved. God maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits which they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit useth the means of grace, especially the word, sacraments and prayer.

Article X.

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and of the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to

believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another. The benefits of the Sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

Article XI.

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Article XII.

At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed in Christ and obeyed Him shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

23. It was agreed that the Confession of Faith be adopted as a whole.

24. It was resolved that in order to meet the necessary expense already incurred in connection with the Alliance, each delegate should contribute minimum sum of Rs. 2.

25. The council adjourned at 5 p.m.

FOURTH DAY—14TH DECEMBER,

26. The Council met as usual at 7.30 a.m.

27. After devotional exercises, the Council took up the consideration of the Formula of Subscription to the Confession of Faith submitted by the Committee, and the following was adopted:

I receive and adopt the Confession of Faith of this Church as based on and in accord with the word of God ; and I declare it to be the confession of my faith.

NOTE. In administering this test the Courts of the Church exercise the discretion and charity that are required by the word of God and demanded by the interests of the Church,

28. It was agreed that the Formula should be appended to the Confession of Faith.

29. The Moderator nominated Revv. Dr. Wherry, Dr. Campbell, J. A. Graham, W. H. Hannum, Dr. Taylor, and Dr. Morrison as a Committee to select a Committee for each language of The Church of Christ in India, Presbyterian, to translate the standards now adopted for submission to the Presbyteries so as to secure intelligent action in the Presbyteries in the coming meetings when the question of the acceptance and adoption of these standards must be answered.

30. The Moderator nominated Dr. Chatterjee, Mr. Wilson, Mr. R. Morrison, Mr.

Graham, and himself as a Nominating Committee to select names for the Membership of the General Committee to act till next meeting of Council.

31. On the report of the Special Committee the following were appointed as the Committee to translate into the various languages the Standards adopted (the first name in each language list to be the name of the Convener of the sub-committee for that language).

Marathi, Rev. Shivramji Mosaji, Rev. W. H. Hannum.

Bengali, K. C. Bannerji Esqr., M. A., B.L.; Rev. Krisnanath Mukerji, Rev. W. McCulloch.

Hindi, Rev. James Gray, Rev. John Traill, Rev. F. H. Russell, Rev. R. Kilgour.

Santhali, Rev. A. Campbell, Rev. Dr. Dyer.

Khassi, Rev. J. P. Jones, Rev. W. M. Jenkins.

Urdu, Rev. J. G. Lucas, D.D., Mr. Thos. Barrow, Rev. T. Grahame Bailey.

Gujarati, Rev. J. F. Steel, B. D., Rev. H. R. Scott, Rev. G. P. Taylor, D.D.

Tamil, &c. in S. India, Rev. Dr. Wyckoff.

32. It was resolved that the Moderator and Clerk be empowered to prepare and print a letter to be addressed to the Moderators of the Home Assemblies in order to secure some action of the Assemblies in the meetings to be held in the coming year.

33. It was resolved that the Clerk be authorized to send down as soon as possible to the Presbyteries the Scheme of Union adopted by the Alliance, viz., The Name, The Confession of Faith with Form of Subscription, and the Constitution and Canons of the proposed Church, with the request that the Presbyteries take action at an early date.

34. It was resolved that the following Representative Committee be appointed and empowered to consider the replies from the Presbyteries, to modify the scheme in the light of such replies, and to send it back to the Presbyteries if necessary for reconsideration and for transmission to the Home Assemblies when practical unanimity has been secured, it being understood that no essential feature of any part of the scheme as adopted by the Alliance shall be modified and changed without laying it before a meeting of the Alliance, and if such a meeting be deemed necessary or advisable that the Presbyteries be requested to authorize their delegates meeting in Council to fix the final and completed standards of the United Church :—

Ex officio—The Moderator, Vice Moderator and Clerk.

Church of Scotland, Calcutta—Rev. Dr. Morrison ; *Punjab*—Rev. Dr. Youngson ; *Madras*—Rev. J. N. Ogilvie ; *Eastern Himalayas*—Rev. R. Kilgour.

United Free Church of Scotland, Calcutta—Rev. Dr. K. S. Macdonald and Prof. Bannerjee ; *Madras*—Rev. A. Andrew ; *Nagpur*—The

Honorable A. H. L. Fraser, K. C. S. I. ; *Rajputana*—Rev. J. MacInnes ; Bombay—Rev. Dr. MacKichan.

American Presbyterian Church, Allahabad—Rev. Dr. A. H. Ewing ; *Farrukhabad*—Rev. W. T. Mitchell ; *Lodhiana*—Rev. Dr. Wherry ; *Lahore*—Rev. Dr. Chatterjee and Rev. R. Morrison ; *Kolhapur*—Rev. Shivaram Masoji, and Rev. J. Irwin.

U. P. Church of N. A.—Rev. Dr. Stewart, Rev. Dr. J. S. Barr and Rev. J. D. Shahbaz.

Irish Presbyterian,—Rev. Dr. Shillidy.

Reformed (Dutch) Church,—Rev. Dr. Wyckoff and Rev. Dr. Jacob Chamberlain.

English Presbyterian Church.—Dr. Smith.

Canadian Presbyterian Church,—Rev. Dr. Buchanan and Rev. N. H. Russell.

Welsh Calvinistic Methodist Church,—Rev. W. M. Jenkins and Rev. J. Pengwern Jones.

Note.—It is understood that any member nominated who is unable to act will move to get his Presbytery to nominate a substitute.

35. It was agreed that the Moderator and Clerk be authorized to call a meeting of the Alliance whenever, in consultation with the representative Committee, it shall be deemed necessary.

36. It was resolved that the Rev. W. H. Hannum be requested to prepare a statement, somewhat in the Form used by our Home Churches, embodying the names of the Synods,

Presbyteries, Churches and ministers included in the Alliance, together with a Statistical Table giving number of Communicants, Baptized Adherents, etc., and that it be published with the Minutes of the Alliance.

37. The Rev. Dr. A. H. Ewing, Allahabad, was appointed as Treasurer to the Council of the Alliance, and the following were appointed as a Finance Committee :—

Dr. Ewing ; Dr. Wyckoff, Tindivanam; The Hon. A. H. L. Fraser, K.C.S.I., Nagpur ; T. McMorran, Esq., Calcutta; Rev. J. Pengwern Jones, Sylhet; J. Harkness, Esqr., Mhow ; Rev. J. MacInnes, Ulwar ; J. G. Gilbertson, Esqr., Lahore: Dr. Ewing, to be Convener.

38. It was agreed that the Constitution and Canons as submitted by the Committee and as amended by the council should be adopted as follows :—

CONSTITUTION.

ARTICLE 1.

THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church ;

and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

ARTICLE 2.

THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.

PARTICULAR CHURCHES.

A particular church is composed of such members of the Catholic Church Visible as unite under some form of Government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.

LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling stately for public worship.

ARTICLE 5.

WORSHIP.

On the Lord's day all the people shall assemble for the worship of God. Among the ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper, which should, except in extreme cases, be dispensed by a minister.

ARTICLE 6.

MINISTERS.

Ministers are officers regularly set apart by ordination for the preaching of the gospel of Christ, the administration of the sacraments and the government of the church. Ministers installed over one or more churches are called pastors; those appointed by a presbytery* to evangelistic work are called evangelists; those holding chairs of instruction in theological schools recognized by the synod are called teachers.

ARTICLE 7.

LICENTIATES.

Licentiates are men regularly licensed by a presbytery to preach the gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

ARTICLE 8.

ELDERS.

Elders are representative officers chosen by a church and set apart by ordination to join with the pastor in the spiritual care and government of the church. They shall be male members in full communion.

ARTICLE 9.

DEACONS.

Deacons are officers chosen by a church to join with the pastor in the care of the poor and the administration

* In the Constitution and Canons the words Presbytery and Classis, and the words Session and Consistory are to be held as synonymous and may be used interchangeably.

of the finances. They shall be male members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the financial board of deacons.

ARTICLE 10.

REPRESENTATIVE ASSEMBLIES.

The Church administers government through sessions, presbyteries, synods and a General Assembly. All powers not granted in the Constitution and Canons to these courts, or to the deacons, are exercised by the churches.

ARTICLE 11.

SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismissal; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery.

ARTICLE 12.

PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a defined district.

Sessions of the churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines licentiates; superintends the education of candidates for the ministry; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; transmits petitions and overtures to the synod or General Assembly; deals with matters sent down by Superior Courts; maintains order; carries on evangelistic work; and appoints representatives to the synod and General Assembly. In view of the peculiar relation that foreign ordained missionaries and ministers sustain to both their home and the Indian churches they may, even if remaining connected with their home churches, be admitted to full standing in the Indian church also and in that case shall be subject to the jurisdiction of both.

ARTICLE 13:

THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two churches or fraction thereof within its bounds, and one Missionary for every two Missionaries who are not pastors of churches. To the synod belongs the general care of all the work and interests of the Presbyteries within its bounds. It therefore organizes, unites, divides, and disbands presbyteries, fixes their bounds, and reviews their records

decides references and appeals regularly presented; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

ARTICLE 14,

THE GENERAL ASSEMBLY.

The General Assembly is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every five Churches or fraction thereof within its bounds. To the General Assembly belongs the general care of all the work and interests of the united Church. It therefore organizes, unites, divides and disbands synods, fixes their bounds and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith, and maintains order throughout the Church. The General Assembly may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian Schools and Colleges.

ARTICLE 15,

AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH.

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the General Assembly. The General Assembly may return the same to the presbytery that recommended it; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the presbyteries shall be simply *pro* or *con*, and shall be taken

at meetings held not less than six months after the meeting of the General Assembly. The clerks of the presbyteries shall forward to the clerk of the General Assembly the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favour of the amendment, it shall become a part of the Constitution, or Confession of Faith,

CANONS.

CANON 1.

UNORGANIZED COMPANIES OF BELIEVERS.

Unorganized companies of baptized believers connected with the Church of Christ in India, Presbyterian, are under the direct care of the presbytery to which they locally belong. The names of members shall be entered in a register to be kept by the clerk of the presbytery. The care of the presbytery includes that ordinarily exercised by sessions, and may be delegated by the presbytery to a missionary, a committee, or an evangelist.

CANON 2.

ORGANIZATION OF CHURCHES.

A company of believers desiring to be organized as a church shall make application to the presbytery to which it locally belongs. The application shall be signed by all the applicants, and shall indicate which of them have already received baptism. If the presbytery approve, it shall appoint a committee to organize the church and ordain officers. This canon shall apply also in the case of a company of believers already forming a part of a church.

CANON 3.

TRANSFER OF CHURCHES.

A church desiring to change its presbyterial connection shall make application to the synod. If the synod approve, the name of the church shall be transferred to the roll of the presbytery into which it desires admission.

CANON 4.

UNION OF CHURCHES.

1. When two or more churches within the bounds of one presbytery desire to unite, each shall appoint a committee to apply to the presbytery. If the presbytery approve, it shall appoint a committee to unite the churches and ordain officers.

2. If the churches desiring to unite be within the bounds of different presbyteries, the church which is to change its presbyterial connection shall apply to the synod for transfer under Canon 3. If the synod approve, the transfer shall take place; and the case shall then proceed under the first section of this Canon.

CANON 5.

ADMISSION AND DISMISSION OF CHURCHES.

1. A church desiring admission into the Church of Christ in India, Presbyterian, shall apply to the nearest presbytery. If the presbytery approve, the application shall be granted, and a committee shall be appointed by the presbytery to see that the church be organized in accordance with the Constitution and Canons. The pastor of such a church shall enter the presbytery under the first section of Canon 14.

2. A church desiring dismissal from the Church of Christ in India, Presbyterian, shall apply to the presbytery to which it belongs. If the presbytery approve, a letter of dismissal shall be granted.

CANON 6.

DISBANDING OF CHURCHES, PRESBYTERIES AND SYNODS.

1. When in the judgment of the presbytery a church is so weak that it fails to fulfil the ends of its organization or to justify its representation in the presbytery, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the presbytery, the presbytery may erase the name of the church from its roll, and register the members as constituting an unorganized company of believers.

2. When in the judgment of the synod a presbytery is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the synod, the synod may erase the name of the presbytery from its roll; in which case it shall grant to all churches, ministers and licentiates in good standing letters of transfer to other presbyteries.

3. When in the judgment of the General Assembly a synod is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the General Assembly, the General Assembly may erase the name of the Synod from its roll, and make such provision for the Presbyteries included within the bounds of the Synod so disbanded as in its judgment it may deem advisable.

CANON 7.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognized by the presbytery.

3. Careful inquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testament; in the various parts of theology; in the history of the Church; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a minister of the Church of Christ in India, Presbyterian.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

CANON 8.

RETIREMENT OF MINISTERS.

If a minister in good standing become fully convinced that he has not been called of God to the work of the ministry, the presbytery may erase his name from the roll. If a minister cease from the work of the ministry, the presbytery may upon due notice erase his name from the roll; unless good reason to the contrary be given. Such persons shall be re-admitted to the presbytery only after examination. In all cases letters shall be granted by the presbytery setting forth the facts.

CANON 9.

LICENSURE OF PREACHERS.

1. A candidate for licensure having produced satisfactory testimonials as to character and church membership, careful inquiry shall be made of him touching his religious life and the motives leading him to preach the gospel. He shall then be examined in the Old and the New Testament, and in the Constitution, Canons and Confession of Faith; and he may be required to preach a sermon.

2. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a licentiate of the Church of Christ in India, Presbyterian.

3. He shall be licensed with prayer by the moderator or some minister appointed by him; and a certificate of licensure shall be given him signed by the moderator and the clerk,

4. Ordinarily a candidate shall be examined by the presbytery with which the church, of which he is a member, is connected. For the sake of convenience, however, one presbytery may examine and license a member of a church belonging to another presbytery.

5. If at any time a lay preacher abandon his work or prove himself unfitted for it, or if he withdraw from the communion of the Church of Christ in India, Presbyterian, the presbytery may revoke his license,

CANON 10.

ELECTION OF PASTORS.

The pastor shall be elected by the members of the church in full communion present at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. In order to election a candidate must receive a majority of the votes cast.

CANON 11.

INSTALLATION OF PASTORS.

1. When a minister shall have been elected to the pastorate and shall have accepted the election, a committee from the church with the pastor elect shall apply to the presbytery with which the church is connected for his installation. If the presbytery approve, it shall appoint a committee to install him.

2. When the person elected is a licentiate he shall be examined and ordained before installation.

3. If the person elected belong to another presbytery, he shall present a letter of transfer at the time application is made for installation,

Note.—As it is one of the primary objects of the Church of Christ in India, Presbyterian, to promote the independence of the native church and to develop amongst Indian Christians an evangelistic spirit, at least partial self-support shall be made a condition of admission to the rolls of the presbytery in the case of all newly organized churches, and those already organized shall undertake entire self-support at the earliest possible date.

CANON 12.

RELEASE OF PASTORS.

When it shall be deemed advisable by either a pastor or a church that the pastor be released, a committee from the church with the pastor shall present the matter to the presbytery. If the presbytery approve, the release shall take place.

CANON 13.

TRANSFER OF MINISTERS AND LICENTIATES.

A minister or a licentiate shall be transferred to another presbytery, only upon the presentation of a letter of transfer signed by the moderator and clerk of the presbytery from which he comes. Upon the acceptance of the letter of transfer, the former presbyterial connection of the person transferred shall terminate.

CANON 14.

ADMISSION AND DISMISSION OF MINISTERS AND LICENTIATES.

1. A minister or a licentiate belonging to another church and desiring admission to the Church of Christ in India, Presbyterian, shall apply to a presbytery. He shall declare his sincere acceptance of the Constitution

and Canons and of the Confession of Faith ; in terms of the formula appended thereto and if possible shall present a letter of dismissal signed by the proper authority in the church from which he comes. If the presbytery after careful enquiry as to his ministerial standing and qualification and character, approve, he shall be recommended to the Synod for admission.

2. A minister or a licentiate desiring dismissal to another church shall apply to the presbytery. If the presbytery approve, a letter of dismissal shall be granted. Upon his reception by another church, the presbyterial connection of the person dismissed shall terminate.

CANON 15.

ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. Elders shall be elected by the church. The election shall take place at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. Ordinarily elders shall be elected to serve for life, but the congregation may specially elect them to serve for a limited number of years, provided that elders once ordained shall not be divested of the office when they are not re-elected, but that they shall have an advisory voice in the session and board of deacons and shall be entitled to represent that particular church in the higher judicatories when appointed by the session or the presbytery. If possible they shall be divided into classes so that their terms of office shall not expire at one time. In order to election a candidate must receive two-thirds of the votes cast

When first elected elders shall be ordained, but after any subsequent election it shall be necessary only that their election be formally announced. At the time of ordination they shall signify their acceptance of the

Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto; and shall promise faithfully to perform all the duties of their office as elders. They shall be ordained by the pastor and the elders. In case the church be without a pastor, or the pastor be unable to perform the duty, some other minister belonging to the Church of Christ in India, Presbyterian, shall be invited to act in his stead.

2. Deacons shall be elected and continue in office under the same rules as elders,

CANON 16.

ADMISSION TO FULL COMMUNION.

Persons seeking admission to full communion shall satisfy the session regarding their knowledge, faith and manner of life. They shall promise that, for so long a time as they remain members of the Church of Christ in India, Presbyterian, they will submit to its Constitution and Canons. The children of church members likewise, even though they may have received baptism during infancy, are to be admitted to full communion only after this examination and profession of faith and obedience.

CANON 17.

TRANSFER AND DISMISSION OF CHURCH MEMBERS.

On application to the session, a church member in good standing and of good report shall be granted a letter of transfer or dismission. Persons holding such letters remain members of the church and subject to the discipline of the session until admitted to another church. Sessions receiving persons presenting letters of transfer shall immediately notify the sessions granting the same. The principles set forth in this Canon apply also in the case of members of unorganized companies of believers.

CANON 18.

DISCIPLINE.

1. The ends of discipline are the purity of the church, and the good of the offender. In all discipline the spirit of Christ's words (Matt. 18 : 15-17) is to be observed.

2. Ministers and licentiates are subject to the discipline of the presbytery ; all others to that of the session of the church of which they are members.

3. In the case of a minister, an elder, or a deacon, an offence is something contrary to his vows made on admission to full communion and at ordination ; in the case of a lay preacher, an offence is something contrary to his vows made on admission to full communion and at licensure ; in the case of all others, an offence is something contrary to the vows made on admission to full communion or at baptism. Offences which occasion public scandal, such as adultery, fornication, perjury, flagrant dishonesty, or drunkenness, shall more specially be considered matters calling for the exercise of formal discipline. In the case of less gross offences the ends of discipline may often be better served by private admonitions from the moderator than by formal discipline by the session or presbytery.

4. The sentence of a church court does not change the relation of a man to God ; it is only a solemn declaration of the conviction that his conduct is contrary to his vows and that he should repent. The following are the ordinary sentences : admonition, censure, (publicly before the congregation or privately before the session,) suspension or deposition from church office, suspension from the privileges of church membership, and excommunication.

5. Restoration may take place when the ends of discipline have been accomplished. A minister shall be restored only with the consent of the presbytery by

which he was disciplined ; and one who has been deposed shall not be restored to office until after a considerable time of penitence and exemplary conduct. A session may restore a person disciplined by another session, after conference with that session.

CANON 19.

REFERENCE.

A session or a church may refer any matter properly belonging to it to the presbytery, for either advice or decision. In like manner a presbytery may refer any matter to the synod and the synod to the General Assembly. Ordinarily each body should decide such matter itself. But cases which are new, difficult or of peculiar delicacy, and especially those upon which the body is greatly divided in opinion, are proper matters for reference. The court of reference may decide the case itself, or may refer it to a committee for decision. It may also return the case without advice or decision.

CANON 20.

APPEALS.

1. The pastor or any member of a church, not content with a sentence or other decision of the session, or church, may appeal to the presbytery. The presbytery may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way ; or it may return the case to the session or church, with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in a case of discipline, it may grant to the person under discipline a letter of transfer to another session.

2. Any session or any member of a presbytery, or church within its bounds, not content with a sentence or

other decision of the presbytery, may appeal to the synod. The synod may confirm, reverse, modify or suspend a sentence or other decision brought before it in this way ; or it may return the case to the presbytery with the instruction that the sentence or other decision be reversed, modified, or suspended : or, in case of discipline, it may grant to the minister under discipline a letter of transfer to another presbytery.

3. Any session or any member of a synod, or presbytery or church within its bounds, not content with a sentence or other decision of the synod, may appeal to the General Assembly. The General Assembly may confirm, reverse, modify or suspend a sentence or other decision brought before it in this way ; or it may return the case to the synod with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in a case of discipline, it may grant to the minister under discipline a letter of transfer to another synod.

4. It is further provided that Canons 19 and 20 as above, apply only to church courts and persons in organic connection with the Church of Christ in India, Presbyterian,

CANON 21.

STANDING RULES OF CHURCHES.

1. *Business.*—To the church belongs the following business : the election of the pastor, elders, and deacons. (See Constitution, Article 10.)

2. *Annual Meetings.*—An annual meeting for the transaction of any business pertaining to the church shall be held at such a time as the church shall appoint. At this meeting the session and the deacons shall report regarding the spiritual and temporal condition of the church during the year. It is advisable also that the condition and work of the presbytery and synod be clearly set forth.

3. *Special Meetings.*—Special meetings for the transaction of any business pertaining to the church may be held at any time upon due notice by the pastor or the session. Notice of a meeting shall always be given by the session at the request of one-tenth of those members who are entitled to vote, or at that of the presbytery or synod.

4. *Quorum.*—For the election of officers, one-third of all those who are entitled to vote shall constitute a quorum ; for the transaction of other business one-fifth shall suffice.

5. *Voting.*—Those only may vote who are members in full communion ; and of those such only as are present in person. The moderator shall have only a casting vote.

6. *Moderator.*—At meetings called for the election of a pastor, it is advisable that the session invite a minister belonging to the Church of Christ in India, Presbyterian, to preside. But in case the presence of such a one cannot be conveniently procured, one of the session shall take his place. At meetings called for the transaction of other business the pastor, an elder, a deacon, or any member of the church may preside.

7. *Records.*—All business transacted at any meeting shall be recorded, and such records shall be preserved by the clerk of the session.

CANON 22.

STANDING RULES OF SESSIONS.

1. *Meetings.*—Ordinarily stated meetings shall be held once during every month ; the time and place to be determined by the session. Special meetings, of which due notice shall be given, shall be held upon the call of the moderator or the clerk. A call shall always be issued at the request of any two members of the session, at that of

one-tenth of the members of the church who are entitled to vote, or at that of the presbytery or synod. All meetings shall be opened and closed with prayer.

2. *Quorum*.—If no general rule determining the quorum be adopted by the session, a majority shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The pastor shall be the moderator ; but, with the consent of the session, under special circumstances he may invite another minister belonging to the Church of Christ in India, Presbyterian, to take his place. In the absence of the pastor one of the elders shall preside. When the church is without a pastor, the session may invite a minister belonging to the Church of Christ in India, Presbyterian, to act as moderator, and in cases of discipline it shall do so.

5. *Clerk*.—The clerk may be the pastor, or one of the elders, and he shall serve for such a time as the session shall determine. He shall record and preserve the proceedings, grant credentials to elders appointed to the presbytery, and keep the register.

6. *Register*.—The register shall contain the following items : baptisms, both adult and infant ; transfers and dismissions granted and received ; marriages, deaths, and the residences of members ; also a roll of communicants, to be revised annually. The names of members who have been absent for two years, or whose residence is unknown, shall be transferred to a special register. The names of those whose residences remain unknown for two years shall be dropped from the roll.

7. *Annual Report*.—The session shall prepare an annual report for presentation to the presbytery. This shall include the following items : the whole number of

members in full communion ; baptisms, both adult and infant ; transfers and dismissions granted and received ; suspensions, excommunications, and deaths ; the amount of offerings during the year ; and any other matters which it may be deemed advisable to include,

CANON 23,

STANDING RULES OF PRESBYTERIES,

1. *Meetings.*—Stated meetings shall be held at least once during every year, the time and place to be determined by the presbytery. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of three ministers and three elders, the elders being members of different sessions. The clerk, or if he be ill or absent, the moderator, shall send at least ten days' notice to every session and to every minister. The notice shall state the particular business for which the meeting is called ; and no business shall be transacted other than that specified. All sessions shall be opened and closed with prayer.

2. *Quorum.*—Each presbytery shall adopt a general rule determining its quorum.

3. *Voting.*—Those members only may vote who are present in person and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. *Clerk.*—The clerk shall be a minister. He shall record and preserve the proceedings, grant credentials to members appointed to the synod, and keep the register.

6. *Register.*--The register shall contain the names of all churches, ministers, and licentiates.

7. *Annual report.*--The presbytery shall prepare an annual report for presentation to the synod at its stated meeting. This shall include the following items: a list of the names of all churches, ministers, and licentiates; the organization, transfer, union, admission, dismissal, and disbanding of churches; the ordination, retirement, transfer, admission, dismissal, deposition, and death of ministers; the licensure, retirement, transfer, admission, dismissal, and death of licentiates; the installation and release of pastors; the membership, baptisms both adult and infant, and offerings, in the churches and unorganized companies of believers; and in general a record of events of moment occurring within the bounds of the presbytery during the year.

CANON 24.

STANDING RULES OF THE SYNOD.

1. *Meetings.*--Ordinarily stated meetings shall be held once every year; the time and place to be determined by the synod. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more presbyteries. The clerk, or if he be ill or absent, the moderator shall send at least thirty days' notice to every member of the synod. The notice shall state the particular business for which the meeting is called; the synod may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum.*--A majority of the members of the synod, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The Clerk shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service.*—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 25.

STANDING RULES OF THE GENERAL ASSEMBLY.

1. *Meetings.*—Ordinarily stated meetings shall be held once every three years; the time and place to be determined by the General Assembly. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more synods. The clerk, or if he be ill or absent, the moderator shall send at least thirty days' notice to every member of the General Assembly. The notice shall state the particular business for which the

meeting is called; the General Assembly may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum*.—A majority of the members of the General Assembly, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The Clerk shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service*.—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 26.

FORMS.

Until such time as the Church of Christ in India, Presbyterian, shall prepare and adopt forms of its own, the forms in use by the parent churches for the ordination of ministers, elders, deacons, etc., and those for the administration of baptism and the Lord's Supper are recommended for use.

CANON 27.

AMENDMENT OF CANONS.

These Canons may be amended by a two-thirds vote of the General Assembly; but fifteen days' notice of any amendment must be sent to each session and each minister, and the amendment must accord strictly with the Constitution and Confession of Faith.

39. It was agreed to adopt the following scheme of local organisation recommended by the committee—and slightly modified by the Council:—

LOCAL ORGANISATION.

1. That there be seven Synods, viz:—
 - (a). Synod of *South India*,—embracing the district covered by the Missions of the Church of Scotland, United Free Church of Scotland, Reformed (Dutch) Church of America, and Reformed Church of Holland, in the Madras Presidency and Ceylon. Languages:—*Tamil, Telugu, Singalese, &c.*
 - (b). Synod of *Bombay and Central Provinces*, embracing the districts covered by the Missions of the Church of Scotland, United Free Church of Scotland, and American Presbyterian Church. Languages:—*Marathi, &c.*
 - (c). Synod of *Bengal*, embracing the districts covered by the Missions of the Church of Scotland, Free Church of Scotland, English Presbyterian Church and Gopalgunge Evangelistic Mission. Languages:—*Bengali, Santali, &c.*
 - (d). Synod of *Assam*, embracing the districts covered by the Mission of the Welsh Calvinistic Methodist Church and the United Free Church of Scotland, Languages:—*Khasi, Bengali, &c.*

- (e). Synod of the *North West*, embracing the districts covered by the Missions of the American Presbyterian Church and the Church of Scotland, Eastern Himalayan Mission—Languages :—*Urdu Hindi, Nepalese, &c.*
- (f). Synod of *Central India and Rajputana*, embracing the districts covered by the Missions of the Irish Presbyterian Church, the Canadian Presbyterian Church, and the United Free Church of Scotland. Languages:—*Guzarati, Hindi, Urdu, &c.*
- (g). Synod of the *Panjab*, embracing the districts occupied by the Missions of the American Presbyterian Church, the United Presbyterian Church of North America and the Church of Scotland. Languages :—*Panjabi, Urdu, &c.*

Note—It will render the Union of the churches in the Panjab more easy of completion if the presbyteries remain constituted as they now are and within their present limits, with the single exception that those members of the Presbytery of Sialkot, North, who are chaplains of the Church of Scotland in the North West Provinces, and at present members of that Presbytery, should be enrolled in the Presbyteries of the North West, while the chaplains in the Panjab retain their place in the Presbytery of Sialkot North. Considering that the United Presbyterian Church of North America has already a Synod in the Panjab, it is deemed advisable not to disband it, but to let it stand as a court of appeal on questions affecting the distinguishing tenets of that Church of which the general Synod will not take cognisance.

The larger Synod will be the Synod of the Panjab meeting conveniently at Lahore.

3. For the first of these Synods, three presbyteries :—Madras, Arcot and Ceylon ; in the second, three presbyteries :—Kolhapur, Bombay, and Nagpur ; in the third,

two presbyteries:—Calcutta and Santalistan; in the fourth, five presbyteries:—Shillong, Jaintia, Cherra, Mairang and Sylhet; in the fifth, three presbyteries:—Allahabad, Farrakhabad, and Eastern Himalayan; in the sixth, three presbyteries:—Gujarat and Kathiawar, Malwa, and Rajputana; in the seventh, six presbyteries:—Indiana, Lahore, Gujranwala, Sialkot (North), Sialkot (South), and Gurdaspur.

40. Dr. Fraser Campbell, Editor of the *Indian Standard*, received the thanks of the Council for the invaluable services he has rendered to the Alliance in conducting its recognized organ, the *Indian Standard*, and the Council expressed the hope that all members of the Alliance would give him all possible co-operation.

41. A vote of hearty thanks was adopted to "Our Hosts" in Allahabad who had done so much for our comfort during these meetings of the Council.

42. The Rev. Dr. Chatterjee, the Ex-Moderator of the Alliance received the congratulations of the Council on the honors which he had received during the term of his Moderatorship, viz. the Doctorate of Divinity and the Kaiser-i-Hind medal.

43. A letter of greeting was adopted for transmission through Dr. Wyckoff to the Synod of the United Church of South India.

44. The Minutes were adopted.

45. The Council was adjourned to meet at Allahabad at the call of the Moderator and Clerk.

46. The Meeting was closed with an address and prayer by the Moderator.

J. A. GRAHAM, *Clerk.*

J. GRAY, *Moderator.*

THE SPLIT IN THE SCOTTISH KIRK.

UNITED FREE CHURCH ON ITS DEFENCE.

The Advisory Committee of the United Free Church of Scotland have issued a pamphlet with the title, "Alleged Oppression of Free Church Disproved." It states that "since the judgment in the House of Lords, in the appeals by the Free Church of Scotland, statements have appeared in a large number of newspapers, for the most part in England and Ireland, as to harsh treatment alleged to have been shown by the United Free Church of Scotland to ministers and congregations who did not in 1900 enter the Union. We feel constrained to state, and that emphatically, that this has not been the case. It may be true that local representatives of the United Free Church as well as of the Free Church, failed, in some instances, to carry out the instructions and recommendations of their respective central committees. But so far as the United Free Church itself, and its committees, are concerned, the fact stands thus:—

"First.—Each minister who did not enter the United Free Church of Scotland was left in undisturbed possession of his manse.

"Second.—The congregations of these ministers were left in undisturbed possession of their churches.

"Third.—Vacant congregations which did not wish to enter the Union were left in undisturbed possession of their church property.

"Fourth.—In congregations where the minister entered the United Free Church, but in which a minority or a majority of the members and adherents did not, the Church Committees, on 14th December, 1900, informed the ministers of all such parishes that the Church wished them to meet, as far as possible, the convenience of any of their former members and adherents who did not see their way to enter the United Free Church, by giving them facilities for holding services in churches, halls, and mission houses.

"Fifth.—No retired minister or agent of the Church who did not enter the Union was deprived of his retiring allowance."

All these points are dealt with in detail, many facts being cited in support of them.

The circumstances which led to the despatch of a large police force and gunboat to Ness, in the Island of Lewis, are narrated in denial of the charge of harshness. In defiance of their sheriff's order the Free Church party refused to allow the United "Frees" to get joint occupation of the church, and a riot ensued. The United Church do not presume to judge whether the action of the Crown in sending the extra force was necessary or not, but in any case they say it was done on the Crown's own responsibility, after full inquiry.

UNITED PRESBYTERIES FIRM.

On Aug. 23rd a further stage was reached in the negotiations between the United Free Church and Free Church of Scotland, following upon the proposal of the latter to hold a conference to consider the situation created by the recent decision of the House of Lords.

At a meeting of the advisory committee of the United Free Church, the letter from the agents of the Free Church, stating that the acceptance of all that was contained in the recommendations of their clients was not made a condition precedent to the conference, was under consideration and it was resolved to forward a reply to the effect that while adhering to their previous letter, they (the advisory committee of the United Free Church) had appointed a sub-committee to meet representatives of the Free Church as to their intentions regarding the use of the property affected by the judgment during the ensuing few months, and that the sub-committee would be glad to attend a meeting as soon as a date convenient for both parties could be arranged.

The Edinburgh United Free Presbytery held a special meeting on Aug. 23rd to consider the situation. A series of resolutions were adopted unanimously. The Presbytery declared anew its firm and hearty adhesion to the Union, disaffected from the view which ignores the distinctive nature and functions of the Church as a spiritual body subject to Christ as its only head and His Word as its supreme standard, reasserted the right and duty of the Church to hold all subordinate standards of faith as open to revision and modification, and recognised that the Church is once more called to maintain, even if it must be at the cost of much sacrifice and hardship, its spiritual independence. The last resolution was an exhortation to stand fast and contribute liberally to the Church's present necessities. These or similar resolutions were unanimously adopted at six other United Free Church Presbytery meetings in different parts of Scotland.

Minutes
OF THE SYNOD OF INDIA

—OF THE—

Presbyterian Church of the United States
of America.

Held at Lodiiana, November 25th-30th, 1903.

Lodiiana;

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OFFICERS AND STANDING COMMITTEES
OF THE SYNOD OF INDIA.

Moderator.

Rev. W. F. Johnson, D. D.,
Presbytery of Allahabad.

Stated Clerk.

Rev. Kali Churn Chatterjee, D. D.,
Presbytery of Lahore.

Committee on Temperance.

Rev. Henry Forman, D. D.,
,, Gulam Masih, (Mainpuri),
,, Natbaniel Prem Das,
,, Henry Golaknath,
,, Shivramji Masoji.

Committee on Systematic Beneficence.

Lodiana Presbytery	...	Elder M. Wylie,
Furrukhabad Presbytery	...	Rev. J. N. Forman,
Allababad	,,	... ,, S. M. Gillam,
Lahore	,,	... ,, J. N. Hyde,
Kolhapur	,,	... ,, Basant Singh Thakar,

Board of Directors of the Theological Seminary.

Rev. W. F. Johnson, D. D., Cbairman, *Ex. Officio.*
1897-1906—Rev. J. N. Forman,
,, R. Morrison,

Rev. K. C. Chatterjee, D. D.,
1900-1909—Rev. J. J. Lucas, D. D.,
„ A. G. McGaw,
„ Gulam Masih, (Mainpuri).
1903-1912—Rev. J. C. R. Ewing, D. D.,
„ P. C. Uppal,
„ E. M. Wherry, D. D.,

Committee on Sunday Schools & Young Peoples' Societies.

Rev. W. J. Clark,
„ S. M. Gillam,
„ Prabhu Dutt,
„ H. Golaknath,
„ W. H. Hannum.

Committee on Urdu Commentary.

Rev. K. C. Chatterjee, D. D.,
„ W. F. Johnson, D. D.,
„ Henry Forman, D. D.,
„ R. Morrison,
„ I. Fieldbrave.

Committee on the Hymn Book.

Rev. E. P. Newton,
„ J. C. R. Ewing, D. D.,
„ W. F. Johnson, D. D.,
„ I. Fieldbrave,
„ B. B. Roy.

Minutes
OF THE SYNOD OF INDIA
 OF THE
 Presbyterian Church of the United States
 of America.

LUDHIANA, NOVEMBER 25th, 1903.

The Synod met in regular session at the time appointed by the previous meeting, at 11 A. M. on the 25th of November, 1903, in the Ludhiana Church.

The opening sermon was preached before the Synod by the retiring Moderator, Rev. E. M. Wherry, D. D., his text being I Cor. XV, 58. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The roll was called, and the following members were found to be present :—

1. ALLAHABAD PRESBYTERY.

Ministers.

- Rev. William F. Johnson, D. D.,
 „ James J. Lucas, D. D.,
 „ Arthur H. Ewing, Ph. D., D. D.,
 „ Parm Sukh,
 „ Sylvanus M. Gillam,
 „ A. B. Allison.

Meeting of
Synod.

Opening
sermon.

Roll call.

Elders.

Elder Thomas Barrow,—Jumna Church, Allahabad.

„ Immanuel David,—Katra Church.

2. FURRUKHABAD PRESBYTERY.

Ministers.

Rev. John N. Forman,

„ Charles H. Bandy,

„ William T. Mitchell,

„ Ray C. Smith.

Elders.

Elder Lewis Francis,—Mainpuri Church.

3. KOLHAPUR PRESBYTERY.

Ministers.

Rev. Joseph M. Goheen.

4. LAHORE PRESBYTERY.

Ministers.

Rev. Kali Churn Chatterjee, D. D.,

„ J. C. R. Ewing, D. D.,

„ Henry D. Griswold, Ph. D.,

„ John N. Hyde,

„ Nizám-ud-Din,

„ Tálib-nd-Din,

„ Prasanno Kumár Sircár,

„ Samuel Jiwa,

„ Amír Khán.

Elders.

Elder Pindi Dás,—Ferozepur Church.

„ Har Golál,—Hoshyarpur Church.

5. LODIANA PRESBYTERY.

Ministers.

Rev. John B. Dales,

„ E. M. Wherry, D. D.,

- „ Alexander P. Kelso,
- „ Edward P. Newton,
- „ Ahmed Sháh,
- „ Jaimal Singh,
- „ Puran Chand Uppal,
- „ Rallá Rám,
- „ John A. Liddle,
- „ Walter J. Clark,
- „ U. S. Grant Jones,
- „ Nathaniel Prem Dás,
- „ Binod Bihári Roy,
- „ Gulám Masáh,
- „ Játí Rám,
- „ Kunj Bihári Sircár,
- „ F. O. Johnson,
- „ Púran Lál,
- „ John Manuel,
- „ Ásá Nand,
- „ G. L. Thákur Dás,

Elders.

Elder Kirpál Singh,—Landour Hindustáni Church.

„ P. C. Bannerjee,—Lodiana Church.

„ Masáh Dyál,—Sahathu Church.

„ Benjamin U. Rám,—Santokh Májrá Church.

The following Ministers were found to be absent, and the following Churches unrepresented by Elders.

1. ALLAHABAD PRESBYTERY.

Ministers.

Rev. John Sims Woodside,

„ Theo. S. Wynkoop,

„ James M. Alexander, D. D.,

„ James J. Holcomb, D. D.,

Absent
members
and unre-
presented
Churches.

- „ Thomas Tracy, D. D.,
- „ John J. Caleb,
- „ Nahi Bakhsh,
- „ Isaac Fieldbrave,
- „ Albert G. McGaw,
- „ Dharm Singh,
- „ C. H. Mattison,
- „ J. Nelson.

Churches not represented.

Fatehpur.

Jhānsí.

Etáwah.

Cawnpur.

2. FURRUKHABAD PRESBYTERY.

Ministers.

- Rev. Henry Forman, D. D.,
- „ Gulám Masíb,
- „ Sukh Pál,
- „ Abdul Qádir,
- „ Kidár Náth,
- „ John H. Lawrence,

Churches not represented.

Morár.

Rakhá.

Furrukhabad.

Etah.

Bahadurpur.

Háthí Khána.

3. KOLHAPUR PRESBYTERY.

Ministers.

- Rev. Joseph P. Graham,
- „ Lyman B. Tedford,

- „ William H. Hannum,
- „ Joseph M. Irwin, Ph. D.,
- „ Shivarámji Masojí,
- „ Edgar M. Wilson,
- „ A. L. Wiley,
- „ Sidramji P. Jadhao,
- „ Basant Singh Thakar.

Churches not represented.

Kodoli.
 Kolhapur.
 Sangli.
 Ratnagíri.
 Wadgaum.
 Miráj.

4. LAHORE PRESBYTERY.

Ministers.

- Rev. Charles B. Newton, D. D.,
- „ Francis J. Newton, M. D.,
- „ Henry C. Velte,
- „ Robert Morrison,
- „ Henry Golaknáth,
- „ John H. Orbison,
- „ Ernest D. Martin,
- „ Rám Chandar Dás,
- „ Masíh Charan,
- „ F. B. McCuskey,
- „ Fred. J. Newton.

Churches not represented.

Lahore Hindustání Church.
 „ St. Andrew's Kirk.
 Jallandhar Church.

5. LODIANA PRESBYTERY.

Ministers.

Rev. Reese Thackwell, D. D.,
 „ Kánwar Sain,
 „ George S. Bergen,
 „ W. J. P. Morrison,
 „ H. M. Andrews,
 „ Charles W. Forman, M D.,
 „ Howard Fisher,
 „ Aylmer B. Gould.

Churches not represented.

Dehra Dun English Church.
 „ Hindustáni Church.
 Morinda.
 Saharanpur.
 Amballa City.

„ Cantonment.

Jagrón
 Khanna
 Sill
 Manela
 Chamkaur
 Miánpur
 Ghanauli
 Thanésur

} *Imperfectly organized churches.*

The minutes of the last meeting of Synod were presented by the Stated Clerk, as printed, and approved, the reading being dispensed with.

The election of Officers resulted in the choice of the Rev. William F. Johnson, D. D., as Moderator, and Rev. U. S. G. Jones and Mr. Thomas Barrow as English and Hindustáni Clerks respectively.

The hours for sessions were determined as follows:—
 8-30 to 9-15 a. m., for devotional meeting: 10-30 a. m. to 1-30 p. m., and 2-30 p. m. to 4-30 p. m., for business sessions.

Minutes of last meeting approved.

Election of Officers.

Hours of meeting.

On motion, Rev. John F. Symington, of the Presbtery of Baltimore, was elected a corresponding member of the Synod.

Corresponding member.

The moderator announced the following Committees :—

I. Judicial Committee.

Judicial Committee.

Rev. J. C. R. Ewing,

„ A. P. Kelso,

„ P. C. Uppal,

„ H. D. Griswold,

„ N. Prem Dás.

II. Committee on the Narrative of the State of Religion &c.

Committee on Narrative &c.

Rev. A. H. Ewing,

„ A. P. Kelso,

„ Tálíb-ud-Dín,

„ N. Prem Dás.

III. Committees for the Examination of the Minutes of the Presbyteries.

Committees on Presbyterianial Minutes.

- | | |
|-----------------------------|----------------------|
| 1. Allahabad Presbytery ... | { Rev. E. M. Wherry, |
| | „ Asa Nand. |
| 2. Furrukhabad Presbytery. | { Rev. J. J. Lucas, |
| | „ Ralla Rám. |
| 3. Kolhapur Presbytery ... | { Rev. E. P. Newton, |
| | „ Parm Sukh. |
| 4. Lahore Presbytery ... | { Rev. J. N. Forman, |
| | „ S. M. Gillam. |
| 5. Lodiana Presbytery ... | { Rev. R. C. Smith, |
| | Elder Thos. Barrow. |

IV. Auditing Committee on Synodical Funds.

Auditing Committee on Synodical Funds.

Rev. U. S. G. Jones,

„ Tálíb-ud-Dín.

A complaint by certain members of the Lodiana Presbytery against the action of that Presbytery was read

Complaint vs Lodiana Presbytery.

and accepted. The action complained of was one ordering the payment, from the balance of the Home Mission Fund, of the travelling expenses of members to and from Presbytery.

The complaint was made on the ground that the money for the Home Mission Fund is contributed by the Churches for evangelization, and that there is a Presbyterian Fund for the payment of travelling expenses.

A complaint from Rev. T. S. Wynkoop *versus* the Allahabad Presbytery was read by the Stated Clerk, after which the Synod took recess.

2-30 p. m.

The Synod met and was opened with prayer.

On motion, the complaint from Rev. T. S. Wynkoop *versus* Allahabad Presbytery was handed to the Judicial Committee.

The Docket Committee presented a report, which was accepted.

It was resolved that the complaint of certain members of the Lodia Presbytery against that Presbytery be taken up.

The complaint was read, and the action of the Lodia Presbytery, against which the complaint is made, was also read.

After hearing both parties, it was unanimously decided that the complaint be sustained and that the action of the Presbytery be rescinded.

An appeal of Mr. T. Barrow and Mr. J. E. Jacob, members of the Jumna Church, from the action of the Presbytery of Allahabad, was read, and referred to the Judicial Committee.

It was resolved that all papers relating to this case,

Complaint of T. S. Wynkoop *vs.* Allahabad Presbytery.

Complaint of T. S. Wynkoop banded to Judicial Committee.

Complaint *vs.* Lodia Presbytery taken up, and read.

Record read.

Decision.

Appeal of T. Barrow and J. E. Jacob *vs.* Allahabad Presbytery.

All papers

and all other papers of appeal or complaint, be handed to the Judicial Committee, before being read in the Synod.

On motion, Rev. F. O. Johnson was given leave of absence from the morning session of Friday.

The Synod adjourned, and was closed with prayer.

November 26th, 1903.

The Synod met at 10-30 a. m., and was opened with prayer.

The minutes of yesterday's sessions were read and approved.

The following members reported themselves present:—
Revs. J. S. Woodside, H. Golaknath, and Gulám Masih, (Mainpuri).

A communication from the General Assembly in reference to certain additions to the "Form of Government," was presented by the Stated Clerk to the Synod.

It was resolved that this communication be translated into Urdu and appended to the Printed Minutes of the Synod, in Urdu only.

A communication from the General Assembly was presented by the Stated Clerk, in reference to the employment of unemployed ministers and the Supply of Vacant Churches.

A communication from Rev. J. Wilbur Chapman, D. D., in reference to Evangelistic Work, was presented by the Stated Clerk. It was resolved that a Synodical Committee on Evangelistic Work be appointed. The following were appointed on this Committee :

Rev. J. N. Forman,
,, Tálib-ud-Din,
,, H. Golaknáth,

handed to
Judicial
Committee.

Leave of
absence to
F O. John-
son.

Members ar-
rive late.

Communica-
tions from
General As-
sembly. (1)
Form of Go-
vernment.

(2) Supply
of Vacant
Churches.

Letter from
Rev. J. Wil-
bur Chapman
vs. Evangel-
istic Work.

Synodical
Committee
on Evangel-
istic Work
appointed.

Rev. N. Prem Dás,
 „ C. H. Bandy,
 „ Shivramji Masoji.
 „ A. H. Ewing

Report of
 Judicial Com-
 mittee.

The following Report of the Judicial Committee was read, accepted and approved :

“The Judicial Committee begs leave to report—

(1) That a paper from Mr. Thomas Barrow and Mr. J. E. Jacob was read. After consideration, it was decided that in accordance with the Form of Government, Chapter IX, Sections 83 and 94, this paper is a complaint, and not an appeal.

(2) That a paper from Mr. J. Paul and Mr. Joseph J. Simeon &c. was read. After consideration, it was decided that this also is a complaint.

(3) That a complaint from Rev. T. S. Wynkoop was read.

(4) That a complaint from Mr. J. E. Jacob, D. N. James, &c., was read.

It was decided that these four complaints are regular and in order, and that accordingly the Committee presents them to the Synod for action, in accordance with the Form of Government, Chap. III, Section 87.

The Committee also recommends for the best interests of all concerned that the parties be asked to appoint, in each case, representatives who shall present to the Synod their respective complaint and the reply thereto.

Sd. J. C. R. Ewing,	}	<i>Committee.</i>
„ A. P. Kelso,		
„ H. D. Griswold,		
„ P. C. Uppal,		
„ N. Prem Dás.		

Inasmuch as these four complaints all refer more or less directly to one and the same trouble, they were read before the Synod.

There being no date on three of the papers, the Stated Clerk of the Allahabad Presbytery testified that they had been presented to him within ten days after the action complained of, according to rule. This testimony was accepted by the Synod, and the papers considered regular. The Stated Clerk of the Allahabad Presbytery was requested to write this testimony in the form of a Certificate, to be filed with the papers.

The first complaint, that of Messrs. T. Barrow and J. E. Jacob, was taken up, and read. This is a complaint against the decision of the Allahabad Presbytery which required a second election to be held in the case of one elder and one deacon, of the Jumna Church.

The record of the action complained of was then read from the Minutes of the Allahabad Presbytery.

Mr. T. Barrow was heard on behalf of the complaints.

Rev. J. J. Lucas presented the case of the Presbytery.

The members of the Allahabad Presbytery present then withdrew, and the Synod, after careful consideration, unanimously decided that the complaint be not sustained, inasmuch as the action of the Presbytery was not contrary to rule, nor outside its rights, but for the best interests of the Church concerned.

The Synod took recess.

2-30 p. m.

The Synod met and was opened with prayer.

The second complaint was taken up, and read. This is made by Messrs. J. J. Simeon and J. Paul against the decision of the Allahabad Presbytery directing fresh elec-

The four complaints read.

Order of Synod *re* papers without dates.

Complaint No. 1, taken up; of T. Barrow and J. E. Jacob, *vs* Allahabad Presbytery.

The record read.

The parties heard.

Decision on Complaint No. 1.

Complaint No. 2, taken up; J. J. Simeon and J.

Paul vs Allahabad
Presbytery.

The Record
read.

The complainants
heard.

Papers ordered by
Synod from the Allahabad
Presbytery.

tions of one deacon and one elder, as well as the ordination of one elder and one deacon who had been elected, at the congregational meeting held in the Jumna Church, July 17th, 1901.

The record of the action, complained of was read from the Minutes of the Allahabad Presbytery.

Mr. J. J. Simeon, one of the complainants was given an opportunity to speak.

Concerning several papers of which mention was made, there being doubt as to whether they belonged to the case or not, the Allahabad Presbytery was ordered by the Synod to hand to the Stated Clerk of the Synod the said papers at this meeting.

It was resolved that Mr. Simeon be allowed time on the morrow to finish presenting his case.

The Synod adjourned with prayer.

November, 27th 1903.

The Synod met at 10-30 a. m., and was opened with prayer.

The minutes of the preceding day were read, corrected and approved.

The Stated Clerk announced that the papers referred to at the last session had been handed to him by the Presbytery of Allahabad. It was resolved that these papers be handed over to the Judicial Committee, that they may present such papers to the Synod as belong to the case, and prevent the rest from coming before the Synod.

At the request of Mr. J. J. Simeon, Mr. J. Paul, one of the complainants, was permitted to speak in his place, on the 2nd complaint.

When Mr. Paul had finished speaking, several mem-

Papers ordered from
Allahabad
Presbytery
handed to
Judicial
Committee.

The complainants
heard.

The defendants
heard.

bers of the Allahabad Presbytery were heard on behalf of the Presbytery.

The members of the Allahabad Presbytery present then withdrew.

It was unanimously decided by the Synod, after careful consideration, that the complaint be not sustained.

The Synod took recess.

2-30 p. m.

The Synod met and was opened with prayer.

The third complaint, that of Rev. T. S. Wynkoop, was taken up and read. This referred to a decision of the Allahabad Presbytery *re* a petition against Mr. J. Simeon, elder of the Jumna Church, at a meeting held August 24th, 1901.

This complaint was dismissed on the ground that the complainant has not appeared to prosecute his complaint, nor any other person in his behalf.

The fourth complaint was taken up and read. This is a complaint from certain members of the Juman Church against a decision of the Presbytery of Allahabad *re* a "Memorial" of the same *vs.* elder J. Simeon.

The record of the action complained of was read from the minutes of the Allahabad Presbytery.

On motion, Mr. T. Barrow was allowed to speak on behalf of the complainants.

The case on behalf of the Allahabad Presbytery was then presented by Rev. J. J. Lucas.

When the members of the Allahabad Presbytery present had withdrawn, the Synod decided, after careful consideration, that the complaint be not sustained.

On motion, and for reasons given, Rev. Gulám Masih (Amballa city) was given leave of absence from the remaining sessions of the Synod.

Decision on
Complaint
No. 2.

Complaint
No. 3, taken
up; T. S.
Wynkoop *vs*
Allahabad
Presbytery.

Complaint
dismissed.

Complaint
No. 4, taken
up; certain
members
of Jumna
Church *vs.*
Allahabad
Presbytery.
The record
read.

The parties
heard.

Decision on
Complaint
No. 4.

Leave of ab-
sence to Gu-
lam Masih.

Objectionable language in complaint No. 4.

On motion, it was resolved that the complainants in complaint No. 4, be advised that, in the opinion of the Synod, the language used in their complaint against the Allahabad Presbytery was objectionable, and such as should always be abstained from, in any communication addressed to Church Courts.

Personal reflections in complaint No. 2.

On motion, it was also resolved that Mr. J. J. Simeon and Mr. J. Paul, complaints in complainant No. 2, be informed that they should not make personal reflections before Church Courts.

Devotional hour increased.

It was moved and carried that the time for morning devotions be increased, by beginning at 8 a.m., instead of 8. 30, as previously arranged.

The Synod adjourned with prayer.

November 28th, 1903.

The Synod met at 10.30 a.m., and was opened with prayer.

The minutes of the preceeding day were read, corrected, and approved.

Members arrive late.

Revs. F. B. McCuskey, C. W. Forman, and Fred J. Newton, having reported their arrival, their reasons for delay were heard and accepted.

The Judicial Committee presented the following report, which was accepted and approved :

"An appeal has been received from Mr. Dharm Dass against the Lahore Presbytery ; but in as much as no notice was given to the Lahore Presbytery, we recommend that the appeal be not sustained."

Sd.	J. C. R. Ewing,	} Committee.
"	A. P. Kelso,	
"	N. Prem Dass,	
"	P. C. Uppal,	
"	H. D. Griswold.	

Report of Judicial Committee re appeal of Mr. Dharm Dass.

The Committee on Narrative presented a report on the state of religion in the churches, which was accepted, approved, and ordered to be printed as an appendix to the Minutes.

Report of
Committee
on Narra-
tive.

The following report of the Board of Directors of the Theological Seminary was presented by the Chairman, Rev. E. M. Wherry :

Report of
Board of Di-
rectors of
Seminary.

The work of the Theological Seminary has been conducted upon the lines established by the Synod of India. The Professors have been the Rev A P. Kelso, and Rev. B. B. Roy, with special courses of lectures on Islám by Rev. E. M. Wherry, and on Church Government, by Rev. G. Macalister D.D.

The attendance for the 3 years has been 34, of whom 15 have graduated. At the present time 19 students are in attendance. As to attainments, only one of these had obtained the degree of B. A., of the remainder none had studied beyond the vernacular Middle School standard.

The number of students who have completed their course is 87, of whom 4 have died and 1 has apostatized from the faith, leaving 82, who are now actually employed in the Master's service. Adding the 19 still in the Seminary, we have 101 whom we have taught, or are now teaching.

The Board of Directors have passed around a number of circulars reporting the examination of the students, proposing questions of policies, administration &c. The main points have been the following :

(1) The need of a new missionary professor, and some one to take the place of Mr. Kelso, soon to go on furlough. Accordingly the Board has elected Rev. H. C. Velte and Rev. J. N. Forman, Professors to enter upon their duties in October 1904.

(2) The importance of transferring the Seminary from Saharanpur to Dehra Doon.

(3) The importance of establishing a Preparatory Department in which students may be fitted to enter upon the regular course of the Seminary, and for the work of village and Mission School teachers.

(4) The importance of encouraging post-graduate study, especially in Church History; Philosophy, and the Arabic, Sanscrit, Greek and Hebrew.

The Board of Directors desire to call the attention of the Synod to the long and faithful services of Rev. A. P. Kelso, and would suggest that a Committee be appointed to draw up a resolution in appreciation of the same.

This report was approved and Rev. E. M. Wherry appointed a Committee to draw up a resolution in reference to Mr. Kelso's services.

The Docket Committee presented a report, which was accepted, and taken up *seriatim*, as follows:—

(1) Resolved, that the following persons be appointed members of the Board of Directors of the Theological Seminary, to take the place of the members whose time has expired :

Rev. J. C. R. Ewing,	} 1903—1912.
„ P. C. Unpal,	
„ E. M. Wherry.	

Also that Rev. J. N. Forman be appointed to take the place of Rev. W. F. Johnson, now *ex-officio* chairman, for the term 1897—1906. Adopted.

(2) Resolved, that the Theological Seminary be transferred as soon as practicable from Saharanpur to Dehra, and that Revs. J. J. Lucas, W. F. Johnson, and K. C. Chatterjee be appointed a Committee to correspond with the Mission and the Board.

Director's
Report ap-
proved.

Resolutions
re Theologi-
cal Semin-
ary:—

(1) Board of
Directors for
Seminary,

(2) Transfer
of Seminary
to Dehra.

Pending discussion, the Synod took recess.

2-30 p. m.

The Synod met and was opened with prayer.

The second resolution of the Docket Committee, *re* the Theological Seminary, pending discussion of which the Synod had taken recess, was again taken up, and after much discussion, adopted.

(3) Resolved, that the following rule be adopted, in reference to the conditions upon which students may receive promotion in their classes, certificates and diplomas upon completing the full course of study: "Students shall receive a general average of 50 per cent upon all the subjects studied before being promoted or allowed to receive a diploma or certificate."

(3) Conditions for receiving promotion, Certificates &c., in the Seminary.

This resolution was amended by adding the following condition: "Students must also receive a minimum of 33 per cent in each subject studied." As thus amended the resolution was adopted.

The Synod adjourned with prayer, to meet at 10-30 a. m., on Monday.

November 30th, 1903.

The Synod met at 10-30 a. m., and was opened with prayer.

The Minutes of the last session were read, corrected and approved.

The report of the Docket Committee was again taken up;

(4) Resolved, that the Professors in the Theological Seminary be asked to formulate courses of study for post graduates along the lines of Church History, Philosophy, the Arabic, Sanscrit, Greek and Hebrew languages. Adopted.

(4) Course of Post-graduate study in Seminary.

(5) Preparatory Dep't in Seminary.

(5) Resolved, that a Preparatory Department be added to the Theological Seminary for the training of men for the regular course in the Seminary and for workers in mission and village schools. Adopted.

(6) Reception of Reformed Presbyterian Students into the Seminary.

(6) Resolved, that the way be opened for the reception into the Seminary, of students belonging to the Reformed Presbyterian Mission in India, upon condition that their Mission bear all expenses involved.

This was adopted, with the further condition that they declare themselves ready to unite with us in the Lord's Supper.

On motion, it was resolved that the Moderator be appointed to write to Mr. Speer, Secretary of the Board of Foreign Missions, informing him of this action.

(7) Professors for Seminary elected.

(7) Resolved, that the election by the Board of Directors for the Seminary, of Rev. H. C. Velte and Rev. J. N. Forman as professors in the Seminary, to begin work in October 1904, be approved, and also, that for the interim between the departure of Rev. A. P. Kelso for America and the close of the session Revs. W. F. Johnson and J. J. Lucas be appointed to take charge of the classes. Adopted.

Rev. J. J. Lucas presented the following resolution :

Resolution in regard to the unreached millions.

In view of the millions living within the bounds of the Synod, largely unreached by the Gospel preacher, Resolved (1) that we recommend the Pastors and Sessions of our Churches to set apart one service every month for special prayer and conference as to how these multitudes may be reached and the Gospel preached to them ;

Resolved (2) that a Committee be appointed to present, on behalf of the Synod, to the churches in India and America the needs of the unreached millions within our

bounds, with a view to call forth more prayer and the sending forth of more laborers, both from the Indian and American churches.

This resolution was unanimously passed and the following committee appointed :

Rev. J. J. Lucas,
 „ P. C. Uppal,
 „ Tálíb-ud-Dín.

It was resolved that a Committee be appointed to make grades for the Preparatory Department of the Theological Seminary, and that the Board of Directors of the Seminary be this Committee.

A letter from Rev. T. S. Wynkoop, addressed to the Moderator of the Synod, was read by the Stated Clerk, giving reasons for his absence, and embodying a resolution to be forwarded to the British and Foreign Bible Society, conveying the hearty congratulations of the Synod of India on the completion of one hundred years since the Bible Society was founded in 1804. This resolution was, on motion, adopted, and it was ordered that a copy of it, signed by the Moderator and Stated Clerk of Synod be sent to Mr. Wynkoop for transmission to the Bible Society.

The Synod took recess.

2-30 p. m.

The Synod met and was opened with prayer.

The following report was accepted and adopted :—

The Committee appointed to examine the Minutes of the Lodiana Preshytery beg to report that the Minutes are correct, with the following exceptions :

(1) The Session Book of the English Church, Dehra Doon, was not presented to the Preshytery for two years,

Committee
to present
needs of ev-
angelization
to churches.

Committee
to make
grades for
Preparatory
Dep't in
Seminary.

Letter from
T. S. Wyn-
koop.

Resolution
re Centenary
of Bible So-
ciety.

Report
of Examining
Committee
on Lodiana
Presbytery
Minutes.

nor is there any order of the Presbytery requiring its presentation. On the contrary, the third year, the Presbytery did not even appoint a Committee to examine this Session book. What has become of that Church? See pp. 430, 448, 455.

(2) In several instances, there is mention of money being paid out, but no reference to the Fund from which it was paid. pp. 431, 436, 466.

(3) On two pages, the minutes have two lines drawn across them, for the purpose of cutting them out, but no signature is made. pp. 434, 435.

(4) In several instances, reports are recorded without the names of members of the Committee presenting them. pp. 459, 460.

(Sd.) Ray. C. Smith, } Committee.
 „ Thomas Barrow. }

The Committee appointed to examine the Minutes of the Kolhapur Presbytery reported that the Minutes were correct. The report was adopted.

The following report on the Allahabad Presbytery Minutes was read and adopted :

Your Committee begs to report that the Minutes of the Allahabad Presbytery are correct, with the following exceptions :

(1) From the date 9th March 1898, to the present time the pages are not numbered.

(2) There is no signature of either the moderator or clerk upon the Minutes of the following meetings :

Meeting at Allahabad, 1898.

„ „ Fatehgarh, 1901.

„ „ Allahabad, 10 Nov., 1902.

„ „ Etawah, 1903.

„ „ Fatehpur, 1903.

Report of
 Committee
 to Examine
 Minutes of
 Kolhapur
 Presbytery.

Report of
 Committee
 to examine
 Allahabad
 Presbytery
 Minutes.

(3) In some instances, the Minutes are too brief, e.g., August, 1901. Important items should be clearly recorded, especially when they contain matters pertaining to a case.

(Sd.) E. M. Wherry, } Committee.
 ,, Asa Nand. }

The following Report on the Minutes of the Lahore Presbytery was read and adopted :—

The Committee appointed to examine the Minutes of the Lahore Presbytery begs to report that, not to mention mistakes of spelling &c., there are several other minor errors in the Minutes. On page 204, there is first an order that churches be organized, and afterwards a committee was appointed to inquire whether the condition of those congregations was such that churches ought to be organized. On page 199, on the occasion of the examination of two men for ordination in the Bible itself, but only on Bible Introduction.

With these exceptions, the Minutes are correct.

(Sd.) S. M. Gillam, } Committee.
 ,, J. N. Forman, }

The Committee appointed to examine the Minutes of the Furrukhabad Presbytery reported that they were correct. This report was adopted.

The Committee appointed to examine the Synodical Funds reported that the accounts were neatly and correctly kept. The report was approved.

The following report of the Mileage Committee was read and adopted :

Your Committee would report that the arrangements for the Indian Brethren of the Synod have been made, except for one member, who is not a delegate of any

Report of
 Committee
 to examine
 the Minutes
 of Lahore
 Presbytery.

Committee's
 report on
 Minutes of
 Furrukhabad
 Presbytery.

Report of
 Committee
 on Synodi-
 cal Funds.

Report of
 Mileage
 Committee.

Church. We recommend that his expenses, (intermediate fare, and yekka hire from the railway station to his house), be paid from the Synodical Fund.

(Sd.) M. Wylie,
 ,, Gulám Masih (Mainpuri.) } *Committee.*

Report of
 Temperance
 Committee.

The Committee on Temperance reported as follows, and the report was adopted :—

Your Committee on Temperance begs to report that work has been carried on generally in the churches. Several of the Presbyteries have appointed committees of their own, and given directions to the Pastors of the churches to keep this subject before their congregations.

(Sd.) H. Golaknath,
 ,, Gulám Masih, (Mainpuri). } *Committee.*
 ,, N Prem Dás.

Report of
 Committee
 on Sunday
 Schools and
 Young Peo-
 ple's Socie-
 ties.

The following report of the Committee on Sunday Schools and Young People's Societies was read ;

“The Chairman and two members of the Committee are in America. However, the Committee prepared and sent a circular letter to all of the churches, showing the need of, and opportunity for, this work, and has done some correspondence and worked as individuals within the bounds of their own Presbyteries towards securing results in the Sunday Schools and Young People's Societies.

We recommend the following persons to serve on this Committee for 1903—1906.

Rev. S. M. Gillam,
 ,, Prabhu Dutt,
 ,, W. J. Clark, (Chairman).
 ,, Henry Golaknath,
 ,, W. H. Hannum,
 Signed W. T. Mitchell.

This report was adopted, including the recommendation contained.

The Committee on Commentaries reported progress; the Commentary on Matthew which had been prepared had been rejected, but a commentary on James was ready, and others were in the course of preparation.

This report was approved.

The Hymn Book Committee was instructed to collect new hymns, until such time as a new edition of the Hymn Book should be issued.

The name of Rev. W. F. Johnson was substituted on this Committee for that of Rev. C. A. R. Janvier, who is in America.

The following three recommendations were presented to the Synod from the Furrakhabad Presbytery:—

(1) That in our Theological Seminary especial emphasis be laid upon the preparation of students to be evangelists. See General Assembly Minutes (1903, p. 42).

On motion, this recommendation was adopted by the Synod.

(2) That a compendium of the Principles of our Presbyterian Church be printed in Roman Urdu.

On motion, this recommendation was adopted, and Revs. J. J. Lucas and Talib-ud-Din were appointed a Committee.

(3) That a Committee be appointed in each Presbytery to stir up the churches in the matter of systematic giving; that each member may give a definite part of his income for the Lord's work, which according to the recommendation of the General Assembly should be at least one-tenth.

Report of Committee on Commentaries.

Instructions to Hymn Book Committee.

New member on Hymn Book Committee.

Recommendations from Furrakhabad Presbytery:—

(1) Evangelistic emphasis in Seminary.

(2) Book on Principles of Presbyterianism.

(3) Resolution in reference to Systematic giving.

Committee
on Systematic
giving.

Resolution in
reference to
A. P. Kelso's
services.

Resolution
in regard to
Presbyterian
Union.

Reasons for
absence of
Abdul Qadir.

Report of
Committee
to further
spiritual in-
terests of
Churches &
on Popular
Meetings.

This recommendation was adopted and it was moved and carried that the Committee on Systematic Beneficence be this Committee.

The Committee appointed to draw up a resolution in reference to the services of the Rev. A. P. Kelso made the following report which was adopted :—

Whereas, the Rev. A. P. Kelso has been connected with the Sabaranpur Theological Seminary for a period of 16½ years, and

Whereas, he has borne the entire weight of missionary responsibility during the last four years, and

Whereas, Mr. Kelso is soon to go on furlough to America,

Therefore, Resolved, that this Synod hereby places on record its appreciation of the faithful services thus rendered by Mr. Kelso to the cause of Theological Education.

The following resolution was presented by Rev. E. M. Wherry, and adopted :

Whereas, the work of the Representative Committee of the Presbyterian Alliance of India is now approaching completion,

Resolved, that the General Assembly of the Presbyterian Church, U. S. America, be asked to take action permitting the Synod to unite with the Presbyterian Church in India.

Reasons for the absence from Synod of Rev. Abdul Qadir were presented and accepted.

The following report was presented by the Committee appointed at the last meeting of Synod (Minutes 1900, p. 18), to further the spiritual interests of the churches and on Popular Meetings ;—

Your Committee has very little to report which may be looked upon as its own accomplishment. Nevertheless,

very much of the work for which your Committee was appointed has been accomplished. As has been noted by the Committee on Narrative, there were a number of special meetings held during the year following last Synod.

But owing to the fact that some of our leading evangelists, also the chairman of your Committee, were out of country, the work has received little attention during the last two years.

Presbyterial Auxiliaries.—At the last Synod there was but one Presbyterial Auxiliary reported. Since then, due to the interest which was then awakened by the members of that Presbytery (Furrukhabad), two others have been organized, one in Lahore, and one in Lodiana. Allahabad and Kolhapur have not yet organized, but there is promise that the Allahabad Presbytery will organize at its next meeting.

The members of Synod are best qualified to judge of the value of the meetings arranged for by your Committee during this meeting of Synod, and we can only pray with you that the spirit and hopes here aroused shall bear increasing fruit among the various churches throughout the Synod.

(Sd.)	C. H. Bandy,	} Committee.
"	F. O. Johnson,	
"	Talib-ud-Din,	

On motion, this report was adopted.

A letter from Rev. T. S. Wynkoop, in reference to his Complaint *vs.* Allahabad Presbytery, was received by the Stated Clerk and read by him before the Synod.

It was resolved that the time and place of the next Meeting of Synod be left undecided, the same to be at the call of the moderator.

Letter from
T. S. Wyn-
koop *re* com-
plaint.

Time and
place of next
meeting.

Report of
Committee
on Form of
Government.

The Committee on the translation of the Form of Government reported that the book had been translated, but that the Committee had no funds with which to get it printed. This report was adopted and the Committee discharged.

Committee
on Popular
Meetings.

On motion, the Committee on Popular Meetings was reappointed, the name of Rev. H. D. Griswold being substituted for that of Rev. F. O. Johnson, who is soon to leave India.

Committee
on Mileage

On motion, Revs. Ray C. Smith and Walter J. Clark were appointed a Committee on Mileage.

Committee
on Temperance.

On motion, the present Committee on Temperance was reappointed.

Committee
on Systematic
Beneficence.

On motion, the following were appointed to be the standing Committee on Systematic Beneficence :

Ludhiana Presbytery—	Elder M. Wylie,
Farrukhabad	„ —Rev. J. N. Forman,
Allahabad	„ --Rev. S. M. Gillam,
Lahore	„ —Rev. J. N. Hyde,
Kolhapur	„ —Rev. Basant Singh, Thákur.

Docket
Committee.

On motion, the following were appointed a Docket Committee for the next meeting of Synod : Revs. W. F. Johnson, K. C. Chatterjee and J. J. Lucas.

Resolution
of sympathy
with J. F.
Holcomb.

A resolution expressing the sympathy of the Synod for Rev. J. F. Holcomb, in view of his recent serious accident, was unanimously carried, and the Stated Clerk was appointed a Committee to write to Dr. Holcomb a letter conveying this sympathy.

Committee
to draw up
a Minute on
the death of
Durga Parshad.

On motion, Rev. J. C. R. Ewing was appointed a Committee to prepare a minute concerning the loss the Synod has sustained by the death of Rev. Durga Parshad.

The Minutes were then read as a whole, and on motion, adopted as corrected.

Moved and carried that the Synod expresses its thanks to the pastor and officers of the Lodiāna Church, and the ladies and gentlemen who have so kindly arranged for the entertainment of the Synod

The Moderator declared the Synod adjourned to meet at the call of the moderator.

Closed with prayer and the apostolic benediction.

W. F. Johnson,—*Moderator.*

K. C. Chatterjee,—*Stated Clerk.*

U. S. G. Jones, } —*Temporary Clerks.*
Thomas Barrow. }

Reading &
Correction
of Minutes.

Resolution
of Thanks
to Lodiāna
Church.

Adjourn-
ment.



REPORT OF THE COMMITTEE ON NARRATIVE OF
THE SYNOD OF INDIA 1903.

Your Committee has scrutinized the reports of the Presbyteries and would report upon them as follows:—

1 Churches.—The total number of churches in connection with the Synod is 42, being an increase of two over 1900. The two new churches are at Cawnpore and Vengurle. Of the total number given above there are eight imperfectly organized congregations, all in the Ludhiana Presbytery

2 Membership of the Churches.—The membership of these 42 churches is 5,399 as compared with 4,487 three years ago. The largest increase has taken place in the Kolhapur Presbytery. In Lahore Presbytery there has been a decrease of 62. The report from Furrukhabad Presbytery notes that only communicants are counted as members.

3 Contributions—The contributions of the churches have more than doubled, being Rs. 11,460 as compared with Rs. 5,526 three years ago. This increase is all the more remarkable as the contributions reported from Ludhiana Presbytery indicate a decrease of Rs. 663. It is also to be observed that the above total does not include the congregational expenses of the churches within the bounds of Lahore Presbytery. If the church expenses were added, including certain special expenditures at Jullundhur and Hoshiarpore, the total would be considerably augmented. It is possible that the statistics were not complete three years ago and that part of the large comparative increase may be due to some error of record at that time. Kolhapur Presbytery has

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the Synod.

now reported a total of Rs. 1,781 as against Rs. 288 three years ago.

4 Sunday Schools.—The increase in the number of Sunday School scholars is also gratifying. We have to note a total of 7,166 as compared with 4,424 at the last Synod meeting. This increase is largely due to progress made in the Presbyteries of Lahore and Furrukhabad, the former having risen from 540 to 2048 and the latter from 681 to 2040. The Presbytery of Allahabad lags far in the rear in the matter of Sunday School work. New Schools have recently been begun at Allahabad, Fatehpur and Cawnpore, but even so the number of scholars reported does not rise much above 400. A marked defect in the Sunday School work of the Synod is the lack of Teachers' Meetings. While there may be few such meetings none have been reported to your Committee. Such meetings are an imperative condition of successful Sunday School work, and their importance should be urged upon the Sessions of the Churches.

5 Young Peoples' Societies.—Unfortunately the report forms in use do not provide columns for the tabulation of statistics regarding Young Peoples' Societies of Christian Endeavour. Your Committee is convinced that many such societies exist and Lahore Presbytery notes a recent stimulus to this part of Church life through the Convention which has just been held at Lahore. We would venture to call attention to the close relation which may be made to exist between Christian Endeavour organizations and the development of Sunday School work. Christian Endeavour stimulates to voluntary service and the carrying on of Sunday Schools for Non-Christians supplies one of the finest possible opportunities for voluntary work for

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the Master. We would recommend that when new forms are printed a column should be provided for Young Peoples' Societies and that everywhere the organization and development of such societies be encouraged.

6 *Popular Meetings*.—The Presbyteries of Farrukhabad, Luchiana and Lahore report "Popular Meetings" held at the time of Presbytery meetings in the interests of Sunday School work, Young Peoples' Societies and Woman's work. It is a matter for thanksgiving that the Presbyteries are beginning to realize that it is the duty of those who arrange for them to plan to make them a means of blessing to the church where the meetings are held and an occasion for stimulating all the churches to greater activity in the various forms of Christian service. Your Committee would urge upon all Presbyteries the importance of this part of the work of the Presbytery. Herein the Presbyterian system furnishes an ideal opportunity for welding the churches into a compact, living, active organization for the extension of the Redeemer's Kingdom.

7 *The Pastorate*.—The large number of successful pastors within the bounds of the Synod gives much cause for gratitude to God. At the same time it must be admitted that our churches are still learning the A, B, C of the principles and possibilities of the pastoral relationship. Your Committee would call attention to the sad lack of what may be called "pastor material." The Grant-in-aid scheme has made pastorates possible everywhere. In quite a number of churches pastors are urgently called for; *the difficulty is in the lack of suitable men*. Your Committee has ascertained that the following churches

are earnestly looking for pastors, viz: Jullundhur, Umbhalla Cantt., Mainpuri, Cawnpore and the Jumna, Allahabad.

Your Committee believes that the lack of available men calls for action and prayer, and would recommend in this connection (a) That all the churches should be urged to pray that God would speedily raise up pastors for all the churches, (b) That Pastors should be urged to diligently search out young men of suitable gifts and graces and guide their thoughts towards the gospel ministry as a life work, and (c) That a call should go to the homes of the people through the Sessions of the churches, laying upon parents the duty of setting apart their sons to the work of the Lord.

8 *Spiritual Condition of the Churches.*—Revival Meetings have been held in many of the churches. As a result of these meetings some of the churches report additions to their membership and others testify to a quickening of spiritual life. Services have been regularly held in all the churches, and the Word has been faithfully preached, and there is reason to believe that in many lives there has been true growth. At the same time it is a cause for sorrow that there have not been larger evidences of growing life in the churches. Again, our attention has been called to a lack of Christian love among the members of the churches and to the absence of the sense of mutual fellowship in Christ. Each one "thinks upon his own things not upon the things of others." While it must ever remain a miracle of God's wondrous grace that men of different races and classes have been united even in a formal way by the common bond of faith in Jesus, still we may not close our eyes to the fact that we are very

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far from having attained that degree of fellowship which our Master, who is the Head of the Body, the Church, expects. This lack of love and the absence of the sense of oneness seems to your Committee to be the fruitful source of the bickerings and actual divisions which from time to time mar and embitter the life of the churches.

Another lack to be noted is the too frequent absence of family religion. Parents do not in any systematic way establish and maintain family worship or carry on religious instruction. The church and the school are depended upon too much; they are expected to do what nothing but the holy atmosphere of a Christian home can ever fully accomplish.

9 Giving—The noteworthy increase in the contributions of the churches has already been referred to. For this increase your Committee is convinced that every member of the Synod will unite with us in heartfelt thanksgiving. What has been done is, however, but an earnest of what can be done. Large possibilities still remain unutilized. When suitable pastors are found for all the churches the gifts will largely increase. Even under present conditions a great deal more is called for. Spiritual vitality depends upon this matter of giving. We cannot hope for large things spiritually unless we make sacrifices in giving as proof of our loyalty and love to Christ. Your Committee would, therefore, again ask the Synod to remind the churches that giving is a part of worship and that the connection between giving and spirituality is fundamental.

Respectfully submitted.

Arthur H. Ewing,
A. P. Kelso,
Talib-ud-Din,
N Prem Dass.

} Committee.

II. MINUTES ON THE DEATH OF THE REV. DURGA PERSHÁD.

The Rev. Durga Pershád was baptized by the writer in Allahabad in March 1894. Some months previously he had bought a copy of the New Testament, in English and Roman Urdu, as a means of learning English. After reading a considerable portion of the volume he sought baptism. In later years he confessed that in the outset his motives were not wholly unmixed, but all who knew him from a very early period of his Christian life were able to recognize very clear evidence of progress in his knowledge of divine things.

He entered the Theological Seminary at Saharanpur in October 1894, and after full three years' study received the Diploma of the Institution. In 1894 he was married to a daughter of Rev. Nahi Bakhsh of Etawah.

For three years he served as a teacher in the Seminary. Subsequently he was ordained by the Presbytery of Allahabad, and for several years laboured within its bounds. Afterwards he became pastor of the Church at Ambala Cantonments, where after several years of faithful and efficient service his labours on earth came to a close.

He was a good man, an instructive preacher, and a diligent worker.

J. C. R. Ewing.

W. F. Johnson.—*Moderator.*

K. C. Chatterjee,—*Stated Clerk.*

U. S. G. Jones, } —*Temporary Clerks.*
Thomas Barrow. }

Minute on
the death
of Rev. Dur-
ga Pershad.

CHURCH UNION IN INDIA.

Striking Development.

No. 1.

(FROM A CORRESPONDENT).

It would have been strange had the war left the Churches in exactly the same position in which it found them and *Reuter's* summary of Bishop Palmer's letter to *The Times* on the Bombay experiments in the matter of united services shows what far reaching developments are taking place. How inspiring those united services were in Bombay during last year and this, on three occasions in the Cathedral, once in the American Marathi Mission Church at Byculla, and again in the Ambroli Presbyterian Church in Girgaum, many of the readers of *The Times of India* already know. On both these latter occasions the Bishop of Bombay showed his increasing breadth and brotherliness of spirit by his presence, on the former occasion by taking part in the proceedings, though he did not lead, and on the latter by being present along with Mrs. Palmer as an ordinary worshipper, while in the Cathedral services his lordship shared the conducting of the service with two Indian ministers, neither of whom were episcopally ordained. The Bishop has, therefore, a full right to say that "the experiments in Bombay embody principles which might be applied to England also."

The greatest interest of the moment, however, centres round the Bishop's statement that "in India union is desired by practically all Indian Christians except Roman Catholics; therefore, the question is far more immediately pressing in India than in England. He is anxious that no false step in England should needlessly delay the Indian movement." This article is an attempt to fill in the spaces between the lines of *Reuter's* all too brief summary, for things are moving so fast that there have been important developments in the direction indicated by the Bishop even since he himself went on his greatly-needed furlough.

Origin of the Movement.

It would be difficult to decide, exactly where the recent movement, towards the union of the churches had its origin, whether East or West, and if the former, whether Britain or America. Several years ago preparations were made on the other side of the Atlantic for a World Conference on Faith and Order, and those preparations have been quietly going on both in Britain and America, while several meetings on this subject have taken place all over India, particularly, in Bombay, under the chairmanship of Bishop Palmer for the most part. Simultaneously, important movements have been going on both in England and the United States for a greater measure of co-operation between Episcopalians, Presbyterians, Wesleyans, Congregationalists and others, led in Britain by the Bishop of London and the Rev. Mr. Shakespeare. These movements are bearing fruit in various directions we cannot indicate here. Nor has His Majesty the King-Emperor been one whit behind the times, for quite spontaneously in his great speech at the Guildhall on July 29, he astonished those around him including the Archbishop of Canterbury, by the following utterance. Referring to the presence of Free Church representatives by definite command at the official Peace Service in St. Paul's Cathedral, the King said:

"By invitation of the authorities of the Church of England, representatives of the Free Churches were officially present at the service, and it is a matter for deep gratification that in the solemn expression of gratitude for a national deliverance Christians of all denominations and schools of religious thought joined together in common worship. It is my sincere hope that this may prove to be a step towards a closer co-operation between religious communities for the spiritual life of the nation."

Contributory Factors.

A survey of what has already been accomplished in India shows that the movement for unity is on foundations that have been well and truly laid. That statesman and thinker, Dr. John R. Mott, who we understand has more than once been offered the post of ambassadorship by American Presidents, has done historic service in this direction. During his visit to India, in the cool season of 1911-12, he initiated, on behalf of the World-Missionary Conference of 1910, the organization which has developed into the National Missionary Council with Provincial Councils in all the areas of India. In these all denominations at work in this country are represented. All the Councils, including the National Council, meet annually, delegates being sent to the Provincial Councils from the various Missions, and the Provincial Councils sending their delegates in turn to the National Council. By this harmonious and united method of working much overlapping has been prevented and the great business of Missions put upon a businesslike footing, co-operation being the order of the day in education, literary, medical and every other line of work, united representations on public questions being made to the Provincial and Imperial Government. Besides the National and Provincial Councils there is the Indian National Missionary Society whose annual Sunday comes next week, October 5, an organization founded and maintained entirely by Indian Christians, and drawing upon all organizations for its support. And in addition there is the South India United Church in which about a dozen church organizations have united their forces. All these factors have prepared the way for the striking developments of this present year, until when the tendency had been towards a union of all the non-Anglican Protestant missions only, thus leaving the two great bodies—the Anglican or Historic Episcopate Church, and the non-Anglican or Free Church.

Suggested Basis for Union.

How far the Indian Churches have advanced in the direction of unity is shown by a remarkable conference which took place in May last at Tranquebar in South India, the first spot at which Protestant Missions were established in India. At this conference of seven Anglicans and 26 Freechurchmen, including the Bishop of Dornakal and Dr. Sherwood Eddy, a suggested basis of union was agreed upon between the Anglicans and the South India United Church, this latter being an organization which includes probably a dozen organizations. Corresponding with other Churches, those present at the above conference learned that the leaders of the great Syrian Church in Travancore—a Church that held a meeting recently at which thirty thousand Christians were present were favourably considering the plan proposed. Says Dr. Eddy:

Thus organic union is proposed between representatives of the three great divisions of the Christian Church, the Western Church, the Eastern Church, and the Free Protestant Churches. If this union is effected, it will be the first time in nine centuries when the Eastern and Western branches of the Church have entered into organic union. It will be the first time in four centuries since the Reformation that Episcopal and non-Episcopal Churches have reunited. Upon what basis can these three Churches unite?

The answer to Dr. Eddy's question can best be given in the "The Statement" drawn up by the members of the Tranquebar conference of May 1 and 2, 1919, when there were present ministers of the four principal denominations at work in South India, the Church of England, the Lutherans, the Wesleyans, and the South India United Church. The statement is as follows:—

"We, as individual members of the Anglican Communion and the South India United Church having met at Tranquebar in the first ministers"

(Continued on page 10.)

Striking Development.

No. 2.

(Continued from page 8.)

conference on church union, after prayer, thought and discussion, have agreed on the following statement concerning the union of the Anglican Church with the South India United Church.

"We believe that union is the will of God, even as our Lord prayed that we might all be one that the world might believe. We believe that union is the teaching of Scripture, that 'There is one body, and one Spirit, even as also ye were called to one hope by your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.'

"We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, call us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ through the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate.

"In this Church we believe that three Scriptural elements must be conserved:—(1) The Congregational element, representing 'the whole Church,' with 'every member' having immediate access to God, each exercising his gift for the development of the whole body. (2) We believe it should include the delegated, organized, or Presbyterian element, whereby the Church could unite in a General Assembly, Synods, or Councils in organized unity. (3) We believe it should include the representative, executive, or Episcopal element. Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the Church of the future, for we aim not at compromise for the sake of peace but at comprehension for the sake of truth.

"In seeking union, the Anglican members present stand for the one ultimate principle of the historic Episcopate. They ask the 'acceptance of the fact of episcopacy and not any theory as to its character.' The South India United Church members believe it is a necessary condition that the Episcopate should resume a constitutional form on the primitive, simple, apostolic model. While the Anglicans ask for the historic Episcopate, the members of the South India United Church also make one condition of union, namely, the recognition of spiritual equality, of the universal priesthood, of all believers and of the rights of the laity of their full expression in the Church. They ask that this principle of spiritual equality shall be maintained throughout at every step of the negotiations.

"Upon this common ground of the historic Episcopate and of spiritual equality of all members of the two churches, we propose union on the following basis: (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation. (2) The Apostles' Creed and the Nicene Creed. (3) The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper. (4) The Historic Episcopate, locally adapted. We understand that the acceptance of the fact of the Episcopate does not involve the acceptance of any theory of the origin of episcopacy nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disavowing its past, and we find it no part of our duty to call in question the validity of each other's orders.

"Fully recognizing that we do not commit our respective bodies to any action, we individually and unofficially agree upon the following plan of union. After full deliberation let the South India United Church, if it desires union, choose from its own members certain men who shall be consecrated as bishops. In the consecration of these first bishops it is suggested that three or more bishops of the Anglican Church, shall lay their hands upon the candidates together with an equal number of ministers as representatives of the South India United Church.

"As soon as the first bishops are consecrated, the two bodies would be in intercommunion, but the further limitation of existing ministers with regard to celebrating the communion in the churches of the other body might still remain. In accordance with the principle of spiritual equality we desire to find some means to permit ministers of either body to celebrate the communion in the churches of the other body.

As one possible solution, we should suggest that a special 'Service of Commission' should be held. All ministers of both bodies desiring authority to officiate at the communion throughout the whole Church should present themselves to receive at the hands of all the bishops of the united Churches a commission for such celebration of communion. Ministers of either body not desiring to officiate at the communion in the other church would be under no obligation to present themselves; as full liberty would be claimed for individuals on the extreme wing of each body to maintain their present views and practices.

"While not committing our respective bodies, we unofficially and individually, with the blessing of God, agree to work toward union upon such a basis."

The Scheme and its Critics.

In brief, the Tranquebar scheme meant that the Anglicans were asking, as the price of union, for the acceptance of "the fact of the historic Episcopate" without any theory of its character or any sacerdotal implication, while the other half—the Free Church half of the negotiators made the recognition of spiritual equality in all the churches, the full priesthood of all believers, as their one condition of union.

The Tranquebar "statement" received very searching criticism from a few of the more radically minded of Free Churchmen, notable among them being the Rev. Bernard Lucas of South India, who among many other things has said:—The important question in regard to this "Service of Commission" is as to why it is necessary, and what purpose it is intended to serve. The reason why it is necessary is that the Anglican Church does not and cannot recognise the orders that have not come through the historic episcopate. Personally I agree with the true Anglican's logic, and believe that it is the plain and "uncamouflaged" position. And it is for that very reason that the Free Churchman can never accept the historic episcopate as a basis of union. It denies his past and calls in question his orders. The purpose of the "Service of Commission" is intended to serve is to make the invalid ordination of the S.I.U.C. minister valid, by receiving at the hands of the historic episcopate a commission for the celebration of the communion."

Both Sides Coming Together.

At this point came the most striking development of all. Whether, because, of the above-mentioned criticisms or because of a similar movement in England, cannot be stated, but the Anglican bishops in India who have spoken—Madras, Tinnevely, and Dornakal—have made the greatest advance of all by dropping the term "historic episcopate." They agree to use the term "constitutional episcopate," which means a democratic constitution for the Church, with bishops chosen by the Church and their powers strictly defined and limited by the constitution agreed upon. Thus both sides appear to be coming together on some such basis as follows:

1. The principle of spiritual equality, the recognition of the rights of the laity and of the universal priesthood of all believers. 2. An autonomous Church in India free from official control by any foreign Church or by the State. 3. A Church that shall make its own constitution and shall determine with whom it shall be in communion. 4. A constitutional episcopacy with bishops chosen by the Church and their powers delegated and defined by it. So far the issue had been mainly fought out among Indian minister

with a few missionary leaders present in discussions. On July 11, however, the missions came into the arena of discussion when the Madura Mission met in its Madura Church Council and adopted resolutions from which we take the following:—"We are in favour of the union of the Anglican and the S. I. U. C. upon the basis of a constitutional episcopacy."

Also voted to request the General Assembly to instruct the proposed committee on union to ask the following question of the duly appointed representatives of the Anglican Church:—

1. Would the proposed United Episcopal Church be free from all official connection with the English Church and State?
2. Would this United Church be in full fellowship in the Holy Communion with all Evangelical Christians who might desire such fellowship throughout Christendom?"

Opinion of the Bishop of Madras.

To this request for information the Bishop of Madras sent the following important reply dated Wellington, 17th July 1919.

"I believe that the constitution of the United Church should be quite brief and simple. My opinion is that the most practicable plan in spite of its obvious difficulties is the immediate formation of an independent Indian Church. But we must be quite clear that it is to be really Indian and independent and that it has perfect liberty to fashion its own life and constitution according to its own will. Most certainly it ought to be free from all official connection with the State and is desirable that it should, as far as possible, be free from official dependence on all foreign Churches.

How far freedom from foreign control will be possible, however, must necessarily depend on the possibility of its gaining full financial independence and being able to provide entirely its own ministry. So long as foreign Churches, whether Anglican, Presbyterian or Congregational, hold a large part of the property of the Church, make large annual grants to it, and send to it at their own expense foreign missionaries of their own choice to fill posts of authority in it, complete freedom from foreign control will not be possible. The first question, then, that needs to be considered in the event of a proposal being made for the formation of "an autonomous and independent" church is the relation of such a Church to the Foreign Missionary Societies.

"As regards the second question asked in the Resolution of the Madura Church Council, I think that all questions of this kind must necessarily be left for the new Church of South India to settle for itself. The right to decide this point is implied in the very idea to settle for itself. The right to decide this point is implied in the very idea of autonomy and independence.

An Independent Indian Church.

"I can of course only speak now for myself, but personally I think that the only possible plan that offers any hope of success in the future is to form an independent Indian Church on the basis of:

- (1) constitutional episcopacy,
- (2) the acceptance of Holy Scripture as the ultimate standard of faith and conduct,
- (3) the Apostles' and Nicene Creeds as a sufficient statement of fundamental belief, and
- (4) the use of the two Sacraments ordained by Christ Himself;

Then to give the Church real freedom to work out its own system of government, worship and discipline and to decide all questions as to its relations with other Churches according to its own judgment under the guidance of the Holy Spirit.

I cannot anticipate the decision of either the Episcopal synod of the Anglican Church in India or of the Lambeth Conference on any proposals that may later on be laid before them, but I feel almost sure that the large majority of Anglican Churchmen, not only in India but throughout the world, would take the same view. We believe firmly in the continued presence and power of the Holy Spirit in the Church of Christ and know that it can only work effectively where there is true liberty."

**A Brief Statement
of Belief**

Adopted by
**The General
Assembly**
at Atlanta, May, 1913



PRESBYTERIAN
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No. 51



Price 2 cents



Committee of Religious
Education and Publication
PRESBYTERIAN Bldg. RICHMOND, VA.

A BRIEF STATEMENT OF BELIEF DRAWN FROM THE STANDARDS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Explanatory Note

Inasmuch as there is some difference of opinion concerning the status and use of any report which it may make, this committee desires to state that it does not understand that the Assembly instructed it to provide a statement of doctrine which shall be a substitute for, or an addition or an amendment to, any of the documents contained in the Constitution of the church, or any part thereof.

It respectfully suggests that, in the event the Assembly approves this report, the statement submitted shall be referred to the Executive Committee of Publication, to be printed and circulated as may be deemed best.

I. God

God is a spirit, infinite, eternal, and unchangeable; all-powerful, holy, wise, good, true, and just, hating all sin. He is merciful and gracious, long suffering, and abundant in goodness and truth, not willing that any should perish, but that all should come to repentance. This truth is summed up in the Bible statement, "God is love." He exists in three persons—Father, Son, and Holy Spirit—who are one God, the same in substance, equal in power and glory.

II. The Bible

The Scriptures of the Old and New Testaments, written by men inspired by the Holy Spirit, are the word of God. They are the revelation of God's will for man and of man's duty to God, and are the only infallible and authoritative rule of faith and life.

III. God's Purpose

The eternal purpose of God includes all events; it is holy and wise, and does not deprive man of freedom nor make God the author of sin.

IV. Creation

For the manifestation of His own glory, God created the world and all things therein, whether visible or

invisible, and all very good. He made man after His own image; male and female created He them, with immortal souls, endowed with knowledge, righteousness and holiness, having the law of God in their hearts, and power to fulfil it; and yet under a possibility of transgression, being left to the freedom of their own will.

V. Sin and the Fall

Sin is the violation of God's law, either by omission or commission. Our first parents, being tempted by Satan, disobeyed God's command, and so by their own choice fell from their original state of innocence and communion with God, and came under the power of sin, the penalty of which is eternal death. All men, by reason of their relationship to Adam as their representative head and common ancestor, are born with a sinful nature, from which all actual transgressions proceed; and out of this condition no one is able to deliver himself.

VI. Salvation

God, who is rich in mercy, so loved the world that He gave His only begotten Son to be the Saviour of sinners. The salvation thus provided is freely offered to all men, and is sufficient for all, but becomes efficacious only in those who believe in Jesus Christ unto eternal life.

VII. Election

Before the foundation of the world, God the Father chose unto Himself in Christ a people whom He gave to His Son, that they should be holy and without blame before Him in love. Those who come to years of discretion receive this salvation only through faith in Christ, being regenerated by the Holy Spirit. Those who die in infancy, and others who are incapable of exercising choice, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases. We thus declare that God's electing grace has peopled heaven with a multitude that no man can number, and has never sent one soul to hell.

VIII. Christ the Redeemer

The Lord Jesus Christ, being the eternal Son of God, became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, yet without sin; so that He is both God and man, and the only perfect mediator between God and man, by whom alone we can come unto the Father. By a life of perfect obedience and by His sacrificial death, He satisfied divine justice, made a perfect atonement for sin, and reconciles us to God. He rose from the dead and ascended into heaven, where He makes continual intercession for us; and He sits at the right hand of God, clothed with honor and power, subduing His people unto Himself, ruling and defending them, and restraining and conquering all His and their enemies. He will come again to receive and reward His people, and to judge the world.

IX. The Holy Spirit

The Holy Spirit, the third person of the Godhead, applies the redemption purchased by Christ. He persuades and enables men to obey the call of the gospel, and dwells continually in every believer as the Spirit of truth, of holiness, of power and of comfort, and is thereby the author of all Christian experience.

X. Justification by Faith

Everyone who humbly relies upon Christ alone for salvation and in repentance confesses and forsakes his sins, is pardoned and accepted as righteous in God's sight, solely on the ground of the perfect obedience and sacrifice of Jesus Christ. Everyone thus pardoned and accepted is adopted into God's family, and becomes an heir of God and a joint heir with Jesus Christ.

XI. The Christian Life

The Holy Spirit imparts spiritual life by the direct operation of His power; so that, being born from above, we are the children of God, created in Christ Jesus unto good works, which are not the ground but the fruits of salvation. Dwelling in Christ's people,

He purifies them more and more from sin, enables them to render a cheerful and loving obedience to God's commandments, and perseveres in His sanctifying work in their hearts until at last they stand perfect in the presence of Christ in glory. Believers may at times backslide, growing indifferent and cold, and even falling into grievous sins; yet God does not cast them off, but chastens them, and restores them through repentance to fellowship with Him.

XII. The Church

We acknowledge one universal church, the same in all ages, of which Christ is the head. The church invisible consists of all the redeemed. The church visible is composed of all those throughout the world who profess faith in our Lord Jesus Christ, together with their children, and it is the duty of all believers openly to profess their faith by uniting with the church. The church exists to bring to Christ those whom the Father has given Him, and to establish the Redeemer's kingdom. The mission of the church is spiritual, and its work is to witness to the truth of God to the ends of the earth, and to preach the gospel to all men in every generation. We believe in the separation of church and state. The Scriptural form of church government is by elders or presbyters, chosen by the members of the church; but we do not regard the form of government of a church as essential to its existence. We recognize the validity of the ministry and sacraments of all evangelical churches, and seek the unity of the Spirit in the bonds of peace. Ministers, elders and deacons, at their ordination, are required to subscribe to the system of doctrine contained in our standards, but the sole condition for membership in the church is a credible confession of Christ as Saviour.

XIII. The Sacraments

There are two sacraments—baptism, which symbolizes the work of the Holy Spirit, and the Lord's Supper, which symbolizes the sacrificial death of Christ. Sprinkling or pouring is the Scriptural mode of baptism, but the mode is not essential to the validity

of the sacrament. Children of believers, before reaching the age of personal accountability, are to be baptized on the faith of their parents, *who in the sacramental act enter into formal covenant relations with God*. We invite to the Lord's table all who love Him in sincerity and truth and who are in good and regular standing in evangelical churches.

XIV. Death and Resurrection

The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in the grave till the resurrection. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity; but the wicked shall go away into everlasting punishment.

XV. The Final State

There are but two states of future existence—heaven, the home of the redeemed, and hell, the abode of the finally impenitent. There is no purgatory, nor is there any probation after death. Man retains his identity after death, and there will be recognition in the future life. We believe in the ultimate and complete triumph of the Saviour's kingdom, and with all His followers in all ages we toil and pray for the speedy coming of the day when our glorious Lord shall see of the travail of His soul and shall be satisfied.

M. F. ANSEL
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The Interchurch Council
on Organic Union

REPORTS AND PLANS

FOR

The Interchurch Council on Organic Union

FEBRUARY 3-6, 1920
WITHERSPOON HALL
PHILADELPHIA, PA.

1920

Witherspoon Building, Philadelphia, Pa.

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I.

DUTY OF AD INTERIM COMMITTEE

in *re* formulation of a

PLAN OF ORGANIC UNION

On recommendation of its Committee on Business and Resolutions, the Interchurch Conference on the Organic Union of the Evangelical Churches in the U. S. A., held in Witherspoon Hall, Philadelphia, in December, 1918, created this Ad Interim Committee, and, *inter alia*, gave it the following instructions:

“That the members of this Conference from each communion, whether present in official, or personal capacity, be asked as soon as possible to appoint representatives on an Ad Interim Committee to carry forward the movement toward Organic Union here initiated

This Committee shall be charged with the following duties:

(a) To develop and use at its discretion agencies and methods for discovering and creating interest in the subject of Organic Union throughout the Churches of the country.

(b) To make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate in an Interdenominational Council on Organic Union.

(c) To lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis

of representation and the date of the Council which shall be as early as possible, and, in any event, not later than 1920.

(d) To prepare for presentation to such Council when it shall assemble a suggested plan or plans of Organic Union.

(e) To consider and report upon any legal matters related to the plan or plans of union which it may propose.

In requesting the Ad Interim Committee to undertake the arduous task outlined, the Conference desires the Committee to proceed with freedom at every point. As of possible assistance, however, in the deliberations, the Conference expresses its present judgment as to certain aspects of the problem to be faced.

1. The Conference is profoundly solicitous that the effort for organic union shall have first regard to those forces of vital spiritual life which alone give meaning to our effort. *No mechanical uniformity must be sought*, nor any form of organization which ignores or thwarts the free movement of the Spirit of God, in the hearts of His servants.

2. In line with this desire the Conference hopes the Committee will be able to *devise plans so broad and flexible as to make place for all the evangelical churches of the land*, whatever their outlook of tradition, temperament or taste, whatever their relationships racially or historically.....

3. The notice of the Committee is directed to the efforts for Organic Union represented in other lands, especially the Churches of Canada. The remarkable and significant statement recently issued by a joint committee of Anglican and Free Churches of Great Britain will also call for the study of the Committee.

4 The Conference calls attention to the fact that in its search for a plan of Organic Union, *the Committee will not be precluded from considering plans of Federal Union* such as are in varying forms present to the minds of members of this Conference. Our nation is a federal union but it is not the less an organic union. Care should be used not to confuse the term "federal" as thus employed, with this meaning when used to signify "associated" or "coöperative."

PLAN FOR FEDERAL UNION

Approved by

THE AD INTERIM COMMITTEE

FATHERS AND BRETHREN:—

The 130th General Assembly of the Presbyterian Church in the United States of America convened May, 1918, at Columbus, Ohio, extended an invitation to the national bodies of evangelical communions of America to meet for the purpose of formulating a plan of organic union. In taking this action and extending an invitation to that end it was stated, "The purpose of the Presbyterian Church is simply to invite her brethren in Christ to meet and counsel together with a view to finding a way by which we may outwardly and concretely express that spiritual union which we believe already exists among the people of Christ." Pursuant to the invitation a preliminary "Interchurch Conference on Organic Union" was held December 4, 5, 6, 1918, in Wither-
spoon Hall, Philadelphia, and the proceedings of that Conference, adopted unanimously by the representatives of seventeen evangelical churches, have been fully recorded in the issue of the CHRISTIAN UNION QUARTERLY for April, 1919, a copy of which is submitted herewith as "Paper A," and made by reference a part of this report.

II.

In the final resolutions of that Conference (see page 23 of "Paper A"), an *ad interim* Committee was provided for to carry forward the movement toward organic union initiated by said Conference. This committee was to be composed of one member from each communion, with an additional member for each five hundred thousand communicants or major fraction thereof; in addition, the Foreign Mission Conference and the Home Mission Council were each asked to name a member of such committee, and provision was made for additions to the membership of said committee, upon the same terms, of representatives of evangelical denominations subsequently receiving and accepting the invita-

tion to take part in the movement. The duties of this *ad interim* committee (see page —, ———) were as follows:

“5. This *ad interim* Committee shall be charged with the following duties:

(a) To develop and use at its discretion, agencies and methods for discovering and creating interest in the subject of Organic Union throughout the Churches of the country.

(b) To make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States, urgent invitations to participate in an Interdenominational Council on Organic Union.

(c) To lay before the bodies thus approached the steps necessary for the holding of such Council, including the plan and basis of representation, and the date of the Council, which shall be as early as possible, and in any event, not later than 1920.

(d) To prepare for presentation to such Council when it shall assemble a suggested plan or plans of Organic Union.

(e) To consider and report upon any legal matters related to the plan or plans of union which it may propose.

6. In addition to the above, the Ad Interim Committee is directed to report to the Interdenominational Council on any and all matters within the field of its inquiries. The Committee will be subject to the jurisdiction of the Council.

“In requesting the Ad Interim Committee to undertake the arduous task outlined, the Conference desires the Committee to proceed with freedom at every point. As of possible assistance, however, in the deliberations, the Conference expresses its present judgment as to certain aspects of the problem to be faced.

1. The Conference is profoundly solicitous that the effort for organic union shall have first regard to those forces of vital spiritual life which alone give meaning to our effort. No mechanical uniformity must be sought, nor any form

of organization which ignores or thwarts the free movement of the Spirit of God, in the hearts of His servants.

2. In line with this desire the Conference hopes the Committee will be able to devise plans so broad and flexible as to make place for all the evangelical churches of the land, whatever their outlook of tradition, temperament or taste, whatever their relationships racially or historically.

3. The Conference regards with deep interest and warm approbation all the movements of our time towards closer coöperative relations between communions, especially the notable service rendered by the Federal Council of the Churches of Christ in America. While the Ad Interim Committee's aim and function will lie in a field entirely different from those movements, it will be expected to maintain sympathetic relations with them, and to regard with satisfaction any reinforcement which its activities may bring to them.

4. The notice of the Committee is directed to the efforts for Organic Union represented in other lands, especially the Churches of Canada. The remarkable and significant statement recently issued by a joint committee of Anglican and Free Churches of Great Britain will also call for the study of the Committee.

5. The Conference calls attention to the fact that in its search for a plan of Organic Union, the Committee will not be precluded from considering plans of Federal Union such as are in varying forms present to the minds of members of this Conference. Our nation is a federal union but is not the less an organic union. Care should be used not to confuse the term "federal" as thus employed, with its meaning when used to signify "associated" or "coöperative."

III.

Thus constituted, and with the foregoing instructions, the Ad Interim Committee was duly convened and organized, appointed officers and sub-committees adequate to cover the various duties assigned to it, all of which appears in the minutes of said Ad

Interim Committee, recorded by its secretary, and which are subject to the orders of Council. In announcing its organization and purpose and extending an invitation to communions not previously represented at the Conference, the Committee issued a statement of its activity, entitled "Preliminary Statement," copies of which are presented to the Council. In this paper the following statement appears:

"In addition, we are asked to submit for the consideration of such Council, when it shall assemble, a plan or plans of organic union. Upon this task we have made a beginning and hope to be able to place in the hands of the delegates the results of our study some weeks in advance of the date which may be set for the meeting of the Council."

The invitation to appoint delegates to this Ad Interim Committee with a view to being represented in the Interdenominational Council when called was duly extended to communions, a list of which is hereto annexed and marked "Paper D." The Ad Interim Committee having received acceptances from _____ communions and having accordingly deemed it expedient and proper in performance of the duty laid upon it to convene the Interdenominational Council for the Third day of February, 1920, it became necessary that we should adopt for the consideration of said Council a plan or plans of organic union, bearing in mind the instructions of the Interchurch Conference hereinabove referred to.

IV.

The Sub-Committee on Plan has met, not only at the monthly meetings of the Ad Interim Committee, but between the sessions of that Committee, and has submitted regular reports outlining its progress and the various plans which have been laid before it for examination, and at the May meeting of the Ad Interim Committee held in New York City, at the Broadway Tabernacle, these various plans as then elaborated and submitted were set forth in a Blue Book, a copy of which is herewith presented as an Appendix to this report and marked "Paper E."

Your Ad Interim Committee, with these plans before it, has

adopted for presentation for the consideration of the Interdenominational Council after discussion at several meetings of the Committee, the plan below set forth as in its judgment conforming to the intent of the Interchurch Conference :

(a) In that it recognizes "those forces of vital spiritual life which alone give meaning to our effort."

(b) In that "no mechanical uniformity must be sought, nor any form of organization which ignores or retards the free movement of the Spirit of God in the hearts of His servants."

(c) In that the plan is so broad and flexible as to make place for all evangelical churches of the land, whatever their outlook of tradition, temperament or taste, whatever their relationships, racially or historically."

(d) In that it recognizes the principle laid down by the Conference that this "Ad Interim Committee is not precluded from considering a plan of federal union which is none the less an organic union."

V.

Accordingly, we, the members of the Ad Interim Committee created by said Conference, together with representatives of other churches who have since been similarly delegated, in obedience to the direction that we prepare for presentation to an Interdenominational Council on Organic Union a suggested plan of organic union, do hereby recommend the following plan :

PREAMBLE :

WHEREAS: we desire to share, as a common heritage, the faith of the Evangelical churches, which has, from time to time, found expression in great historic statements; and

WHEREAS: we all share belief in God our Father; in Jesus Christ, his only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is both to be proclaimed and realized; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

WHEREAS: having the same spirit and owning the same Lord,

we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America", for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument, or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Complete autonomy in purely denominational affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council.* (Its Constitution.)

The United Churches of Christ in America shall act through a Council or through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene in 19 and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent church shall be entitled to representation therein by an equal number of ministers and of laymen.

The basis of representation shall be: two ministers and two laymen for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two laymen for each additional one hundred thousand or major fraction thereof.

III. *The Council.* (Its Working.)

The Council shall adopt and promulgate its own rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular churches in over-churched areas as is consonant with the law of the land or of the particular

denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the United Churches may demand.

(c) If and when any two or more constituent churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

The Council shall undertake inspirational and educational leadership of such sort and measure as may be decided upon by the constituent churches from time to time in the fields of Evangelism, Social Service, Religious Education, or the like.

VI. The assent of each constituent church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power to convene the Council as soon as the assent of at least six denominations shall have been so certified.

Your Ad Interim Committee submitting this draft of a plan would respectfully emphasize the following features thereof:

(a) That it is in the nature of a federal union in that the constituent churches coöperate in the futherance of Christ's redemptive work in the world through an independent body by which their various joint activities are mediated.

(b) That it is an organic union in that it has the vital principle of growth and development; that the Council has definite functions and duties, and that these functions and duties may from time to time be developed in like manner as the functions of our federal government in the United States of America may from time to time, by Constitutional Amendment, be modified or enlarged.

Among the papers that are submitted with this report subject to the orders of Council are the successive reports of the Sub-

Committee on Plan, recording the inadvisability of attempting to achieve by one step what may more orderly and surely be accomplished by several steps, and in particular the following from the third report of such Sub-Committee (see page 15 of "Paper E."). "In order to progress, the first step must be taken in the right direction . . . the plan of federal union (that is, by uniting the churches through the mediation of a Council that shall have real powers of review and control and unify the work of all the communions participating), will have this result: That, after it shall have been in operation for a term of years, the importance of divisive names and creeds and methods will pass more and more into the dim background of the past, and acquire, even in the particular denomination itself, a merely historical value, and that the churches then will be ready for and will demand a more complete union; so that what was the *United Churches* of Christ in America can become the *United Church* of Christ in America, a real ecclesiastical entity, with ecclesiastical powers, holding and administering ecclesiastical property and funds of such united church.

Accordingly this Committee has submitted but one plan with its recommendation, but there appear in the Blue Book (Pages —), submitted with this report, among the other plans considered by your Ad Interim Committee, documents embodying plans of such complete united church, with more specific articulations of powers and functions, which can be preserved for the consideration of the Council at some future time when it may be deemed expedient to take a further step in the direction of organic union.

We respectfully submit that the form of union at present commended for the consideration of the Council does not interject into its deliberation any disputatious topic, any question of the validity of orders or of the modes and subjects of baptism or of the formulation of a specific or comprehensive creed. But that we contemplate a preliminary period of coöperating in this union that shall fulfill the hope and longing expressed by the Conference (see p. 25, "Paper A"), "That the evangelical churches may give themselves with a new faith and ardor to

the proclamation of the Gospel, which is the only hope of our stricken world, and to all those ministries of Christian love and leading for the community, the nation and the nations, by which they shall reveal to men the mind of Christ and hasten the coming of his Kingdom."

We call to the notice of the Council that the taking of this first step toward unity will not call for a present report on any legal questions since denominational autonomy is continued and no property rights impaired.

RECOMMENDATIONS.

First. We recommend that the foregoing plan be placed upon the docket of the Council for its consideration and action.

Second. We recommend that, in contemplation of the fact that in the various groups of churches belonging to the same denomination mergers or unions may from time to time occur by appropriate ecclesiastical action and resulting in the creation of new or consolidated denominations: the Council should establish a commission to be known as "The Commission on Group Union of Constituent Bodies," for the purpose of conferring with any communion about to merge or consolidate, with a view if possible to the unification of the constitutions of such consolidating churches in order to simplify the progress of all the churches toward the ultimate adoption of a constitution for the United Church of Christ in America.

Third. We recommend that the Council consider, and if deemed advisable, make provision for its relationship to such independent, unattached, or so-called union or community churches which shall hold to the faith commonly held in the Council as shall in time effectually relate them to this movement for the organic union of the evangelical churches of America.

Fourth. We recommend that the attention of the constituent churches be called to the fact that the assent called by Article VI. of the Plan should be secured in conformity with the constitution of each constituent church.

CONSTITUTION
OF THE
UNITED CHURCH OF AMERICA

[Presented by Dr. Hubert C. Herring, Secretary.]

ARTICLE I. NAME.

The name of this body shall be the United Church of America.

ARTICLE II. MEMBERSHIP.

It shall consist of all denominations and local churches who accept this Constitution and are admitted to membership by the National Conference of the United Church.

ARTICLE III. FAITH.

The United Church recognizes in the historic creeds of the evangelical communions varying expressions of their common Christian faith. It shares their belief in God the Father, Infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men; in the Holy Scriptures by which the will of God is revealed; in the Church, the living body of Christ; and in life eternal beyond the grave. It accords its members both as groups and as individuals in all lesser matters to that broad liberty wherewith Christ has set us free.

ARTICLE IV. THE LOCAL CHURCH.

Each local church belonging to the United Church will have authority over the following matters:—

- (a) The control of property held by it. See (*n*) below.
- (b) The terms of admission of members on confession of faith.
- (c) The times and modes of administering the Sacraments, save as limited by (*j*) and (*k*) below.

- (d) The initiative in the settling or dismissal of a pastor.
See Article V (e) below.
- (e) The forms of worship used.
- (f) The discipline of members save as limited by V (f) below.
- (g) The causes to which it shall contribute and the amounts to be given for the same.

In the interest of fraternity, order and union of effort, each church becoming a member of the United Church agrees to the following:—

- (h) It will receive into its membership, without other condition, any person bearing a certificate of dismission from any church of the United Church.
- (i) It will maintain the stated observance of the sacraments of baptism and the Lord's Supper in the use of the words and acts prescribed in the New Testament.
- (j) It will make careful and fraternal provision for administering baptism by immersion to those who desire that form.
- (k) It will make provision for administration of infant baptism either statedly or (if baptism of adults only be its regular mode) at the request of parents, a neighboring pastor being asked to officiate if needful.
- (l) It will recognize the authority of the District Council in whose territory it is located on the matters and within the limits described below.
- (m) It will participate through statedly chosen delegates in the meetings of its District Council.
- (n) It will make definite legal provision for the reversion of its property to the Synod of its State, if it shall cease to exist as a church and for a decision by a Board of Appraisers (see below) as to the respective equities of itself and the United Church in its property in case it withdraws from the United Church.

ARTICLE V. THE DISTRICT COUNCIL.

Local churches belonging to the United Church shall be grouped geographically into District Councils of such size as shall appear expedient. Each church shall be represented in the Council by its pastor and one delegate, with an additional delegate for each 100 members or major fraction thereof.

The powers and duties of the District Council shall be as follows:—

- (a) To pass upon applications for ordination to the ministry and to ordain the candidates accepted.
- (b) To pass upon applications for acceptance made by ministers of other communions and, in case of those received, to require reordination if deemed desirable. All ministers received under this section or under (a) above become ministers of the United Church, their membership being thenceforth not in a local church, but in a District Council, by which they may be transferred to other Councils. In the case of communions initially joining to form the United Church in case of any communion thereafter accepted as a body, all ministers become *ipso facto* ministers of the United Church.
- (c) To have oversight of the ministers enrolled in its membership with power of discipline or expulsion under conditions prescribed by the National Conference.
- (d) To have oversight of the churches enrolled in its membership calling their attention to any failure to meet obligations assumed under this constitution and with power to terminate the membership of any church persistently refusing to meet those obligations.
- (e) To receive from the churches within its bounds nominations to vacant pulpits and to pass upon the same. Approval of such nomination shall be requisite for the establishment of the pastoral relation whether in the form of temporary supply or of installation. The

National Conference shall present the details under which this relationship shall be conducted.

- (f) To hear and pass upon appeals from decisions of local churches.
- (g) To collect from each church in its membership an annual sum not exceeding 25 cents per member, the same to be known as "Council Dues." With the amount thus collected the Council shall meet its own expenses and its share of the administrative expenses of the State Synod and the National Conference.
- (h) To serve the churches in its membership on all the lines of practical church life as opportunity may offer.
- (i) To share in the general life and work of the United Church under plans adopted by the National Conference.
- (j) To conform in its organization, times of meeting and procedure to the general plan prescribed by the National Conference.

ARTICLE VI. THE STATE SYNOD.

The churches in each state (contiguous states being grouped or single states being divided if circumstances suggest) shall form a State Synod. It shall consist of five delegates from each District Council and five additional delegates for each 25 churches or major fraction thereof in such Council. Its duties shall be as follows:—

- (a) To have charge of such missionary work within its bounds as may be assigned it under the general plan adopted by the National Conference. This duty includes the educational and Sunday school field as well as the church field.
- (b) To have charge of the promotion of beneficence within its bounds.
- (c) To support the Bishop or Bishops chosen by it in the prosecution of his or their duties.
- (d) To form a legal incorporation to receive, hold and admin-

ister property given or bequeathed, also church properties reverting under Article IV (*n*) above.

- (*e*) To make provision under general plans adopted by the National Conference for appraisal and division of church properties under Article IV (*n*) above.
- (*f*) To promote relations of fellowship and to give inspirational leadership among the churches composing it.
- (*g*) To hear and pass upon appeals from decisions of District Councils, such appeals being limited to questions on which the Council has original jurisdiction.

ARTICLE VII. THE NATIONAL CONFERENCE.

The central authority in the United Church shall be vested in the National Conference. It shall meet annually and shall be composed of two delegates chosen by each Synod, with two additional for such number of churches in each Synod as shall make the Conference membership not less than 500 nor more than 1000 at any time.

The duties and powers of the National Conference shall be as follows:—

- (*a*) To receive and pass upon applications for membership in the United Church, whether by local churches or denominational bodies. Assignment of churches thus received to District Councils shall be made by the Conference or delegated by it to the Synod.
- (*b*) To organize, control and conduct all missionary operations of the United Church. In the discharge of this duty it will assign such functions and authority to Synods and Councils as it deems expedient.
- (*c*) To maintain and direct such Commissions, Committees or officials in the fields of evangelism, social service, etc., as may seem needful to give due leadership to the thought and work of the churches. It may require the appointment of corresponding coöperating committees in Synods and Councils.
- (*d*) To maintain a national office for collection and dissem-

ination of statistical and other information and for rendering assistance to committees of the Conference not having other executive service at their disposal.

- (e) To represent the United Church in relations with other religious bodies and with the civil authorities where needful.
- (f) To make regulations for the orderly and uniform operation of the provisions of this Constitution as related to Synods and Councils.
- (g) To provide for all matters of common concern not reserved by this Constitution to Synods, Councils or local churches.
- (h) To allocate to the Councils the raising of such annual sums as are required for the maintenance of its national office, payment of expenses of delegates to its meetings, etc.
- (i) To hear and pass upon appeals from Synods, such appeals being limited to matters in which the Synod has original jurisdiction.
- (j) To provide for such officials of oversight in the Synods as may prove expedient.

ARTICLE VIII. AMENDMENTS.

This Constitution may be amended by a majority vote of two General Conferences, provided that in the intervening period the proposed amendment receives the approval of two-thirds of the District Councils.

REVISION OF THE CONSTITUTION WRITTEN BY DR. HERRING

[Prepared and Offered by Dr. Peach.]

[NOTE.—At the June meeting of the Ad Interim Committee I stated, in effect, that the Constitution drawn up by Dr. Herring substantially expressed, in detail, what my Constitutional Plan

proposed in broad outline; and that, with some revision thereof, I should hope, in due time, to be permitted to advocate consideration of his proposed Constitution, rather than my own plan. My suggested revision is here submitted, after having been read by Dr. Herring, who wrote that my emendations appealed to him almost without exception. May it here be well noted that *this Constitution is equally adaptable for consolidations of groups of constituent bodies* of "The United Churches of Christ in America" after the federal union so named shall have been achieved, as steps toward the complete organic union for the use of which it was designed.—R. W. P.]

THE REVISIONS.

TITLE (and elsewhere throughout), after "Church of" add *Christ in.*

Art. II, line 1, for "who" substitute *which.*

Art. III, line 1, after "Church" insert *of Christ, not adopting any symbol or creed*; line 3, for "shares their" substitute *avows their common*; line 5, after "us and" insert *for*; line 10, after "Christ" insert *in the sacraments of baptism and the Lord's Supper, instituted by Christ and committed by Him to the Church*; line 12, omit "to."

Art. IV, transpose (*c*) and (*f*); in (*d*) put "See . . . below" within brackets; combine (*j*) and (*k*), conjoined by *and*, striking out of the former "careful and fraternal" and of the latter "It will make provision;" and after "parents" insert *in either case*; re-letter the succeeding sections; in the present (*l*) for "described" substitute *prescribed*; in (*n*) for "a decision" substitute *an adjudication.*

Art. V, line 4, after "one" insert *lay*; after "additional" insert *lay*; re-letter this section as (*b*), and the succeeding sections in order; insert as new section (*a*): *To approve or reject the application for membership of newly organized congregations, or of consolidations of two or more neighboring congregations, taking the name "The United Church of Christ" in addition to some specific chosen designation*; in the present (*b*), line 1, for "ac-

captance" substitute *enrollment*, and strike out line 2 beginning with "and" and all of line 3; in line 4, after "All ministers" insert *ordained under* [the former] (*a*) *or*, and strike out "or under (*a*);" line 8, insert *District* before "Councils;" line 9, after "Church" insert *likewise*; change period at end of this section to comma and add *with authority to administer the sacraments and perform all other recognized offices of the ministry*. In the present (*e*) of Art. V, line 6, for "present" substitute *prescribe*; line 7, for "conducted" substitute *consummated*; in the present (*h*), line 2, for "life" substitute *work*.

Art VI, line 2, for "circumstances suggest" substitute *conditions make advisable*; line 3, omit "five" and after "delegates" insert *two ministers and two laymen*; line 4, strike out "five" and after "delegates" insert (*two ministers and two laymen*); in (*c*) of Art. VI, for "Bishop or Bishops" substitute *bishop or bishops, or, superintendent or superintendents*; and in (*g*), line 3, for "Council has" substitute *said Councils have*.

Art. VII, line 3, after "delegates" insert *one minister and one layman*; line 4, after "additional" insert (*one minister and one layman*). In (*a*) of Art. VII, line 2, strike out "whether" and "local churches or;" line 3, strike out sentence beginning "Assignment;" in (*j*), for "in" substitute *of*.

The proponent of these changes begs to add that, in his judgment, the Constitution drawn up by Dr. Herring and not thus far given the benefit of his own revision is, even in its first state, admirably complete, detailed, and thoroughly coördinated. When it shall have received the emendations of its author and others, with the inclusion possibly of some of the foregoing, it may prove an acceptable basis of complete organic union in the day—may it be not far off—of happy consummation. It illustrates the thesis of St. Augustine: "In essentials, unity; in non-essentials, liberty; in all things, charity." It posits a unity not of Order but of Organization; not of faith in every detail of doctrine, but of faith in its fundamental articles; the unity toward which we believe the Spirit of God is leading us.

Respectfully submitted,

ROBERT WESTLY PEACH.

VI.

ORGANIC UNION OF EVANGELICAL CHURCHES IN THE UNITED STATES OF AMERICA

[Submitted by DR. PEACH.]

I. THE NEED.—The competitions and rivalries of the evangelical denominations in our country have resulted in astounding waste and inefficiency.

Illustration: In 1906 (the 1916 census omitted this item) eighty-six per cent. of the Protestant congregations reported church sittings for 53,000,000 people. Doubtless many reports were over-estimated. Possibly an actual count of sittings would have given no more than 53,000,000 for one hundred per cent. of the churches. Even so, if not a single church had been built in the last thirteen years, those standing in 1906 would accommodate at a single service every Protestant communicant of the year 1919 and every Roman Catholic in our country, baptized infants included, and besides, every man, woman and child in Canada, Cuba and Porto Rico; and, as many membership rolls, also, unrevised are too large, there would still be much room to spare.

These eighty-six per cent. of our churches reported over three sittings for every communicant. At the same time, the Roman Catholic churches reporting had one sitting for every two and one-fourth members—a ratio of nearly seven to one in our disfavor. The Roman churches are crowded, ours, on an average, less than one-quarter filled—for it is the exceptional church which, at its principal Sunday service, has an attendance equalling eighty per cent. of its communicant roll.

This is because our denominational attachments and rivalries have caused us to build perhaps over 100,000 superfluous churches, at a cost of far over \$500,000,000. Their upkeep and the salaries incident to maintaining services make necessary the raising annually of millions of wasted dollars; make necessary, moreover, gruelling efforts to raise this money. Inevitably there has arisen The Great Protestant Order of Mendicant Pastors and Sisters, unincorporated. Inevitably also has followed a widespread defection of church members, weary of continual sollicita-

tion to give outright and to buy tickets for suppers, entertainments, bazaars, etc. Not the giving has repelled, in most instances—for the American people are generous—but the needless calls for uneconomic giving. Upon members who remain steadfast have fallen the heavier burdens. This defection also is mainly responsible for increasing the two out of three empty pews caused by over-churching to three out of four. Let not the pastors and members of exceptional congregations blindly question the general validity of these estimates.

Withal, we have thousands of settled communities without a single church. In Ohio, for example, the recent Methodist Episcopal survey has discovered scores of townships, six miles square, without a single resident minister. To wicked waste we add woeful inefficiency.

In our division, our people are groaning under the burdens caused thereby, and under the reproach of incompetency, not only, but the unchurched masses ignore our weakened testimony and reject our appeal; our problems are multiplied, our fellowship is marred, our Lord is dishonored. These are the conditions organic unity is set to cure.

II. THE PLAN.—Ideal unity as to form and spirit, no matter whose ideal is advanced, is unattainable. What plan, less than ideal, can carry?

First, not any plan of conformity.

Seven years ago your essayist proposed to the Twentieth General Council of the Reformed Episcopal Church the appointment of a Commission on Church Union charged to confer with other commissions or committees on the proposition that "The doctrine, polity, and order of worship of the Reformed Episcopal Church afford in our judgment practical basis of such union." He was made and remains chairman of the commission. The warrant for that proposition was strong. Upon our revision of Thirty-nine Articles Calvinists and Arminians stand together without discomfort; our bishops of the Historic Episcopate and other presbyters annually on the Thursday before Easter and often beside upon occasion invite non-Episcopal ministers to assist them in administering the Holy Communion; we receive ministers

without re-ordination, communicants without confirmation, upon credentials, from other evangelical denominations; we use the historic Anglican liturgy, evangelically revised by Bishop White in 1785 and by us in 1874 and since, and exercise our freedom to add to it extemporaneous prayer at any service. Nevertheless, as I now see, our canon law would have to be amended, else we should needs require an impossible conformity to the use of our Prayer Book at least "invariably on the morning of the Lord's Day." Non-liturgical churches would reject this, and we with them would reject the use of the Prayer Book as revised in 1789 and since by the Protestant Episcopal Church. Liturgical conformity is excluded.

Conformity in ordination as a pre-requisite of union is impossible. Not a single evangelical church in America, for example, could be persuaded to accept from the Protestant Episcopal Church the laying of the hands of its bishops upon the heads of all ministers, whether this were called ordination (on the theory that non-Episcopal ordination is really no ordination), or hypothetical ordination (on the admission that non-Episcopal ordination may not have been valid, or re-ordination, extra-ordination, super-ordination (call it what you may—for the sake of order and conformity).

Again, conformity in baptism as a pre-requisite of union is impossible; immersion of all communicants who had been baptized in other forms, by the ministers of the Baptist churches or those of the Disciples of Christ, for illustration. Impossible also of acceptance, for one more out of many cases, would be conformity to the exclusive use of versifications of the Psalms in the service of praise, according to the manner of the United Presbyterian and some other Churches.

All these modes may not exclude or be excluded by other modes in the United Church. Conformity is now and ever will remain an insuperable obstacle to union.

Second, not any plan of Federal Union.

[N. B.—The writer became convinced by the discussions in the early meetings of the Ad Interim Committee that a federal plan was the only first step possible of adoption; and now (Octo-

ber, 1919) believes that the plan wrought out by the committee, while it cannot nullify all of the following objections, promises, when adopted, to achieve no slight degree of actual union.]

The question must be changed, for admittedly some such plan may carry. Would it result in much more than union in name? Could it cure the diseases with which we are afflicted? Would it be organic? It could not be after the pattern of the political union of States in our Country, because, unlike the States, our denominational bodies occupy common territory. In any federal plan this condition will remain, denominational names and autonomy will be preserved, conflicting interests will continue in force—and these it is our chief concern to abolish.

Under any federal plan the organization of new congregations where they were not needed could not always be prevented; there would often be friction, sometimes mutiny. Old congregations would go on in their separate ways, no two neighboring parishes being able to unite without the reproach of desertion of its denomination being laid upon one of them. Still we should have the hundred thousand superfluous churches; still the old waste, the old inefficiency, the old groaning under needless burdens, the old scorn of the unchurched for the Church, all only slightly remedied.

Third, the plan of organic unity.

This, in the judgment of many, cannot carry; many others believe that it can, in time. Of these latter I am one. No other plan is supremely worth while, as the most if not all of the evangelical Churches of America would come to agree if this plan were adopted as the basis of agitation and action by the forthcoming Conference, upon its submission thereto by the Ad Interim Committee.

This plan would recognize that unity of the Spirit already subsists in large degree; also, that great diversity is now found within each of the denominations, as to doctrine, details of polity, and modes of order in public worship. Not uniformity, therefore, but agreement in diversity, would be its basic principle.

Through the Ad Interim Committee, I beg to propose to the Conference on Church Union "The Constitutional Plan for

Organic Unity of Evangelical Churches.”* Under this plan—the Conference on Church Union would propose to the supreme councils of the Churches the appointment of delegates to a Constitutional Convention, which, in turn, would draft, and refer back to the said supreme councils, for amendment, if need be, and adoption:

“THE CONSTITUTION OF THE UNITED CHURCH OF CHRIST IN THE UNITED STATES OF AMERICA.”

The preamble to this Constitution would set forth the irreducible minimum of fundamentals of the faith as held by us all. It would be derived from our common beliefs as embodied in acts of public worship: the exclusive use of the Holy Scriptures of the Old and New Covenants for devotion and instruction; prayer to the one and only God our Father, in the Names of Jesus Christ His Son, our Lord; baptism of subjects into the Name of the Father, and of the Son, and of the Holy Ghost; administration of the sacrament of the Lord's Supper with His words, “This do in remembrance of me;” preaching of salvation from sin and guilt through the merits and sacrifice of the Lord Jesus. It would well be stated in the very words of Scripture.

The first article would establish the parity of the uniting Churches as to their ministry and communicant membership at the moment of union. If the ministerial standards of some denominations were found too low for recognition on a parity with others, such bodies could be excluded for a season, until the disqualifications were removed.

Another article would secure a large measure of autonomy to the individual congregation. In particular, free choice thereof as to liturgical or non-liturgical worship; as to the subjects of baptism and reception into communion, and the modes of administering the two sacraments; and as to the use in the service of praise of Psalm-versions, or other hymns, or both, would be guarded.

*The writer first set forth this proposal for a Constitutional Convention on Organic Union in resolutions received by the Reformed Episcopal General Council on May 18, 1918, as found on page 149 of the Journal of the Twenty-second General Council.

Another article would provide for ordinations after the moment of union, setting forth the conditions, and safeguarding the continuance of historic forms, either by combining, or by authorizing two or more forms with freedom of choice.

In other articles the Constitution would reconstruct the complex organizations of the Churches into an organic oneness; abolishing old denominational names, dissolving old conferences, associations, synods, councils, conventions and assemblies; bringing their former members into new fellowships within compact territorial limits; grouping these into State organizations, and these in turn into a national legislature and court.

By the Constitution a similar process of consolidation of educational institutions and publishing houses would be provided. Likewise, on foreign fields, replacing a still defective comity, consolidation would be effected, to the effacing of competition and overlapping, to the resolving of confusion on the part of converts, and to the immediate gain of new power by the Gospel proclamation.

III. RESULTS.—Alike at home as abroad, beneficent results would follow constitutional organic union. For examples:

In overchurched neighborhoods consolidation of congregations would in many places almost automatically take place, the movement quickly gathering momentum, once the reproach of denominational desertion were taken away. The strength thus conserved, the investments and giving power thus released, would turn to supply the needs of unchurched places.

The minds and wills of leaders would be relieved from the often irksome problems of denominational needs and a new vital force thus set free for carrying on the great works of evangelism, social service, and Christian statesmanship.

A power unknown to separate denominations would accrue to the United Church of Christ, which would make for the overthrow of entrenched evil and the exalting of righteousness in the nation.

A new loyalty would come to birth, higher than denominational loyalty, with worthier, less selfish incentives, broader, more

holy. Who would not rather belong to the United Church of Christ than to his present honored fragment of the Church?

Are there lions in the way, and shall they make us falter?

Happily, our several Churches have not at their heads popes, kings and presidents, jealous of sovereignty, but one Father in heaven, one King of kings, enthroned on high, one presiding Spirit—one sovereign God.

May He, in His Mercy, grant us wisdom, patience, perseverance, faith, and devotion, to work out the plans of organic union of those bodies of believers which acclaim Him as their only Head, to the glory of His ever-blessed Name.

Yours fraternally,

ROBERT WESTLY PEACH,

Representing the Reformed Episcopal Church.

Newark, New Jersey, March 6, 1919.

VII.

[Submitted by DR. BLACK.]

RESOLUTION AND PLAN OF CHURCH UNION

MARSHALL, Mo., February 25, 1919.

TO THE COMMITTEE ON PLAN:

I venture to submit for your inspection, study, and such use as you care to make of it:

1. A tentative Plan of Church Union, the result of considerable premeditation on my part and of conferences with various brethren, especially in the West.

2. I have tried to frame my Plan on the basis of what is familiar and approved by all denominations, *i. e.*, the form of Government of the United States of America. The less of the unfamiliar there is in our plan, the less previous educational work will be required in order to secure its adoption.

3. I have been impressed with the necessity of providing a plan which would include the historic faiths of all types of

Evangelical Churches ; Episcopal, Presbyterian and Independent. I have been greatly impressed with the deliverance, last year, by the Anglican Conference on the subject, and with the way by which they proposed the preservation of the Episcopal function. My scheme will provide for that in the constitutional definition of the judicial department of the United Church, the more democratic functions being represented in the executive and legislative powers, or departments.

4. My plan provides that there shall be a distinct difference between the Plan on which we shall get together and the Constitution by which the various churches shall be ultimately bound together. The United Church, itself, in its first Congress should frame the constitution and submit it to the various State church legislatures for adoption. I think it is better that the plan should simply be submitted as a bond of initiatory union, with a view to the subsequent framing and adoption of a constitution, not framed as a prerequisite but in all its details, by the constituent churches in their national assemblies.

5. I prefer the terminology of the United States Government, itself, because it is already familiar to all of us (*i. e.*, Congress, President, Governor, Legislature, etc.), in order to abbreviate the necessities for explanation.

6. My plan I prefer to call "A DECLARATION OF CHURCH UNION," again following our National history.

7. There is no creed in my Plan, for the reasons stated in the accompanying resolution, which I submit also for your consideration.

8. I do not think that wisdom will die with me, but I do think that the nearer your sub-committee has the views of the Ad Interim Committee before it for consideration, the nearer the committee will come to making an adequate consensus of opinion; hence, I submit my Plan to you rather than to bring it up later.

9. Your committee has on it a most important task and will need the sympathy and coöperation of us all; hence, I am putting in constructive form my suggestion. I am glad that this will be

only one among many suggested plans which will be submitted for your consideration.

10. The Resolution, which I think is very important, is as follows :

A RESOLUTION.

In view of the fact that the fundamental doctrines of Christian Faith have already been adequately expressed in the venerable and revered Creeds now held by the Protestant Evangelical Churches of the United States; and, in view of the further fact that some of these Churches do not believe it is wise to formulate and impose upon office bearers such creedal statements however orthodox they may be; and still further, in view of the fact that Protestant Evangelical reunion can be effected only in an irenic spirit without raising questions which have divided denominations in the past; and moreover, in view of the fact that all recognize and teach that the Holy Scriptures are the inspired Word of God and are the only infallible rule of Faith and Practice; Therefore, the Ad Interim Committee recommends that it is sufficient for the purposes of Reunion to declare our continued adherence to the Fundamental Doctrines of Christian Belief without attempting their restatement.

11. My Plan called "A DECLARATION OF CHURCH UNION" is herewith submitted and is as follows :

A DECLARATION OF CHURCH UNION.

THE CHURCH.

When it becomes apparent in the course of Divine Providence, as now, that in order to fulfill the prayer of our Lord Jesus Christ that His people may be one; in order that the world, recently torn and bleeding with the horrors of war, may feel the sympathy and help of united Christianity; in order that believers, in the United States especially, may render undivided service to those for whom Christ died; in order that by union we may hasten the coming of the day of a united Christendom; in order that we may conserve the spiritual and material resources of the people of God; in order that we may have a happier and more efficient fellowship with our Christian brethren; and moved thereto by the Spirit of God who dwells within and amongst us; we declare that all Evangelical Churches should be one, and covenant in the Name of the Lord and depending upon Him for grace and wisdom as follows :

1. That we will accept the history and service of all Evangelical Churches as parts of the history and service of the Church of the Living God.

2. That we will recognize the ordination of all ministers or clergy, in each and every denomination entering this union as valid for the Church of Jesus Christ, both for preaching the Gospel and administering the ordinances.

3. That we will give to the members in good standing in all such Churches full credit for such baptism as they may have received, regardless of mode, and will make no distinction as to their rights at the table of the Holy Supper of our Lord.

4. That wherein we differ from our brethren on questions of Faith and Order we will depend upon the ministry of teaching, rather than on harsh judicial process, in order to effect like-mindedness.

5. That all Protestant Evangelical Churches which officially, or constitutionally, adopt this Declaration and give notice of the same to a Commission hereafter to be designated, are members of the United Church, which membership includes all organizations, congregations, institutions, ministers, officers, members, administrative agencies connected with or under control of such consenting Churches.

6. The Commission on Membership referred to in Item 5 shall be the members of the Ad Interim Committee, or their successors.

7. The Ad Interim Committee, or their successors, shall act as convener and as the Committee on Credentials of the National Church Congress until said Congress is properly organized by the election of Permanent officers.

I.

The Church so constituted of such consenting Protestant Evangelical Denominations shall hold its first General Congress at Washington, D. C., the first Wednesday in May, 1925. Said General Congress shall be composed of at least two representatives from each State and Territory of the United States of America and one additional member for each one hundred thousand adult members in each State or Territory, and said Church Congress-members shall be at least twenty-five years of age and shall have been members of one of the constituent denominations at least five years prior to his nomination. Said Congress-members shall be elected by the adult members in each State or Territory on the second Tuesday in October, 1924, from a group of nominees who shall be nominated by a State Convention of adult

members to be held at the State Capital the second Tuesday in September, 1924, which nominating Convention may nominate three candidates for each Church Congressional office to be filled; provided, however, the nominees are equably distributed among the denominations of the State or Territory; and provided also that half the Congress-members shall be ministers. When said Congress-members so elected shall meet at Washington, D. C., the first Wednesday in May, 1925, the Congress shall be called to order by the Chairman or Secretary of the Commission on Membership at 9:00 A. M., and he shall conduct a suitable service of worship, including a sermon to be preached by some minister previously chosen for the purpose. The said Chairman or Secretary shall preside until the President of the Church Congress be elected by ballot to serve a term of four years.

II.

After completing its organization by the election by ballot of proper officers, committee on credentials, etc., it shall be the first duty of the Church Congress to prepare a Name and Constitution for the Church in the United States and submit the same to State Church Legislatures for adoption. Said Name and Constitution shall be binding upon the United Church in the United States when two-thirds of the State Church Legislatures adopt the same.

III.

The First State Church Legislatures shall meet on the first Tuesday in October, 1925, and the members thereof shall be nominated, elected and constituted on a plan to be provided by the Church Congress at Washington, D. C., in May, 1925.

IV.

The National Church Congress shall define the Executive, Legislative and Judicial functions of the Church and provide for the proper inauguration of these Departments and for all National Administrative Agencies. Provided, that the President of the National Church Congress and the General Secretaries of the National Administrative Agencies shall constitute the National Church Cabinet, or Executive Committee.

V.

The National Church Congress shall have authority to take up any business which in its judgment is proper, shall elect by ballot the General Secretaries of the National Administrative Agencies, and shall determine the sources and amount of the per diem of its members.

VI.

An Emergency Fund of _____ Dollars, to cover initial expenses shall be raised on the following plan: _____ Dollars from each consenting denomination and in addition thereto _____ Dollars for each one hundred thousand members of each consenting denomination. Said Fund to be paid to the Treasurer of the Ad Interim Committee and subject to the use of the Ad Interim Committee until the National Church Congress is constituted in May, 1925, when the balance shall be paid into the Treasury of the National Church Congress for its use.

Yours fraternally,

WILLIAM HENRY BLACK.

A STEP IN THE DIRECTION OF CHURCH UNION

Several premises present themselves to guide us in the solution of the problem which is before us.

1. The prospect of persuading all or any of the churches to surrender their individuality and merge into an organic Union, by concerted action, is very remote.

2. Any attempt to establish a super-body with authority over the various denominations seems to have little prospect of success.

3. Any attempt at church union which threatens religious liberty is not to be countenanced.

4. No union we may form can prevent the establishment of new movements, if religious liberty is preserved.

5. We can go no faster in this matter than there is sympathy with the project.

6. There is no need of applying the principle further than there is particular call for it or opportunity to employ it.

7. The surest way to persuade the churches of the practicability of union would be to give a practical demonstration of the scheme.

8. It would be reasonable to build on foundations already laid; natural to take a step in advance in the direction in which progress has already been made.

9. If union could begin in a small way and prove its worth, it would naturally extend its area of control until it might become well-nigh all inclusive. But *it must come gradually*. It must be a growth.

10. The loudest call for union seems to come from over-churched communities, and their needs should be met.

If these premises are correct, it would seem that a conclusion something like this would follow:

An effort should be made, either by application to the individual bodies comprising the Federal Council of Churches or by the formal action of a delegated convention, Synod or Assembly, representing all the churches, to secure common consent for the Federal Council to found *Federal Churches*, especially in new sections and in old sections where churches are willing to consolidate. From such a beginning the step would be quite logical to a study of the field in general and in detail to the establishment of parishes or spheres of influence, to the adoption of strategical plans for the whole battle. It might even be possible that entire denominations would identify themselves with the Federal Church and thus the movement might grow, if worthy of success and energetically pushed. Meanwhile, there would be no compulsion, and denominations would be at liberty to preserve their individuality until they were ready to come in. If the movement proved impracticable, little damage would be done by the experiment.

A Commission of the Federal Council, composed of representatives of all co-operating bodies, would be charged with the duty of carrying on a propaganda for the "Federal Church," and with the duty of selecting and ordaining, jointly, a ministry for the Federal Churches. The idea would be to have a ministry which would be recognized by all co-operating bodies, so that the Federal Churches might be recognized as the joint enterprise of all these bodies, and not as a separate or rival denomination. If the movement grew, it would follow that State and County Commissions would also, in time, be established.

In such a Federal Church the common denominator would have to be accepted for the common denomination, but, after that, questions of faith would have to be left to the individual

conscience, and questions of order would have to be left, in large measure, to the individual congregation or individual Society within the "Federal Church." The democratic principle would have to prevail. Perhaps an entirely new cultus would develop.

Fraternally,

JOHN S. ROMIG.

SUGGESTED CONTRIBUTION TO THE PLAN FOR ORGANIC UNION

ALFRED G. GARRETT.

At the outset of this movement for Organic Union it was the hope of many that it would be a deeper, more spiritual, union than some others—one in which, as it was roughly put, we should unite not only in work, but in worship, and find fellowship in faith as well as works, while at the same time preserving unimpaired the individuality of each constituent denomination. The proposals were not only to form a Council but to effect closer relations between the denominations under the Council (1) by more interchange of membership, (2) by more interchange of ministry and (3) by closer fellowship in worship, and, "wherever possible, intercommunion." But when the subject of membership was approached, we met "divisive" considerations regarding forms of baptism, and when ministry was considered, "divisive" difficulties regarding ordination; and if intercommunion were taken up, we should obviously meet with similar difficulties. And yet ought we to drop those subjects so soon because of the difficulties?

We may observe that beneath the divisive differences lie certain great spiritual realities that are common to us all:—Thus beneath the baptism with water, there is the baptism of the Holy Ghost and of fire; back of the communion of bread and wine, lies the communion of the body and blood of Christ; deeper than all ordination by imposition of hands, there is what the poet calls "the mighty ordination of the pierced hands;" for it is what Christ himself—the living Head of the Church—does to a man that really matters. The deeper spiritual realities which in each of

these three subjects lie beneath the divisive forms—are we not all *one* in regard to them? Does not our deepest religious life lie in them? Are they not therefore the proper sphere of our union? Accordingly can we not find some way of expressing the deeper realities as the real medium that binds us together?

Simply as a starting point for practical application of this principle, take the matter of membership—the interchange of members. We need an interchangeable membership so simple, so grounded in the deeper realities, so centered in Christ, as to be free from divisive differences, and to form a general interdenominational medium of union. This would seem the most fundamental, and the most inclusive, visible manifestation of our inner unity as Christians.

Some of the facts that lead one to think there is hope in this direction are these: There have been numerous instances where members of one denomination have been received by letter into other churches without any questioning or going back of the terms or forms by which they were first admitted. Thus many Baptist Churches are acknowledging an “*Open Membership*”—that is, a membership of those coming by letter from other denominations who have not necessarily been immersed; and these people, if they move away again, though not given a letter by the Baptist Church, are given their original letter again, to carry with them as their recommendation. Again, in some bodies—*e. g.*, parts of the Society of Friends there is an “Associate Membership,” into which may be received by letter from other denominations persons who are not fully convinced of the tenets of the Friends. And, conversely, members of the Friends are frequently received by letter into membership of other churches without baptism, and retained without partaking of the Lord’s Supper. Such facts as these suggest that we are nearly ready for a freer interchange of letters or recommendations, and *on terms of Christian faith simpler than those of the individual churches concerned*. It suggests preparation for *The United Church of Christ in America*, and a universal membership in that church which should nevertheless leave the constituent denominations and their membership tests undisturbed. The members of this United Church who might not yet have become affiliated to any regular

denomination would naturally belong to these several existent churches, by enrollment in their "Associate Membership, or "Open Membership" or some form of preliminary, probationary or unconfirmed membership; from which they might in time proceed to full membership by confirmation in the full tenets of the denomination of their choice if desired. They would meanwhile partake of fellowship in worship and pastoral care, in social opportunity and common Christian work, without being required at first to subscribe to denominational peculiarities, or submit to all the special ceremonial forms of the church they thus join, until ready so to do.

One may cherish the hope that thousands of persons now estranged from organized Christianity by its divisions would join in the simple membership of the United Church, even though they proceeded no farther; and that in time this membership would be regarded as the greater thing, as Paul's Roman citizenship was greater than his citizenship in Tarsus, and so would be more and more sought after, and more and more claim the faith of the unbelieving world. In no way, it may be, would the great aspiration of our Master be more practically approached, "that they *all* may be *one*, that the world may *believe* that thou didst send me."

The test for this general membership, as suggested above, should be exceedingly simple and central, so as to be as clear as possible of all the divisive differences that now separate us. This should resemble the test indicated by our Lord himself at the time he first mentioned his church, ("And he asked them, but who say ye that I am? Peter answereth and saith unto him, Thou art the Christ—Mark 8: 29—And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church"—Matt. 16, 17 and 18)—viz.: what Edersheim describes as "a heaven-taught faith and confession" of him as the Christ.

Is not such a simple membership the really vital one even today? One meets with many people who pass readily from one

denomination to another, deprecating, as rather narrow. the special peculiarities which they accept in each, but nevertheless convinced of vital fundamental Christianity. Their real conviction does not cover the divisive things, and they would be very willing to be rid of them.

If such denominations as the Episcopal and Lutheran could accept persons who belong to this general membership on similar footing to their candidates for confirmation, or enroll them officially as Associates, would it not go far as a step to union?

RESOLVED: That the foregoing paper be printed in the Blue Book, to the end that the Council may consider whether provision in the Plan should be made for freer interchange of membership and for individual membership in "The United Churches of Christ in America."

(Subject to Change)

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 Manson, John T., New Haven, Conn., Yale National Bank.
 McClure, Rev. Jas. G. K., D.D., McCormick Theo. Seminary, Chicago, Ill.
 Nicol, A. R., Summit, N. J.
 Roberts, Rev. Wm. H., D.D., Philadelphia, Pa. (Chairman),
 Witherspoon Bldg.
 Reynolds, Rev. George, D.D., New Rochelle, N. Y., 33 Pintard Ave.
 Snowden, Rev. Jas. H., D.D., Western Theo. Seminary, Pittsburgh, Pa.
 Smith, Rev. J. Frank, D.D., Dallas, Texas, City Temple.
 Shields, Gen. Geo. H., St. Louis, Mo., 818 Rialto Bldg.
 Speer, Dr. Robert E., New York City, 156 5th Ave.

Stevenson, Rev. J. Ross, D.D., Princeton, N. J.
Vance, Rev. Jos. A., D.D., Detroit, Mich., 21 Edmund Place.
Walker, Rev. Hugh K., D.D., Los Angeles, Cal., 2663 Menlo Ave.

PROTESTANT EPISCOPAL

Anderson, The Rt. Rev. C. P., D.D., Chicago, Ill., 1612 Prairie Ave.
Brent, The Rt. Rev. C. H., D.D., Buffalo, N. Y., Bishop's House.
Bartlett, The Very Rev. G. G., D.D., Philadelphia, Pa.,
418 Stock Exchange Bldg.
Bonsall, Edward H., Esq., Philadelphia, Pa., Land Title Bldg.
Caley, Rev. L. N., D.D., Philadelphia, Pa., 1626 Mt. Vernon St.
Edmonds, Franklin S., Esq., Philadelphia, Pa., Franklin Bldg.
Fiske, The Rt. Rev. Charles, D.D., Syracuse, N. Y., 909 James St.
Garland, The Rt. Rev. T. J., D.D., Philadelphia, Pa., 12th & Walnut Sts.
Gailor, The Rt. Rev. T. F., D.D., New York City, 281 Fourth Ave.
Gardiner, Robert H., Gardiner, Maine.
Hodge, The Rev. Geo. W., D.D., Philadelphia, Pa., The Gladstone.
Jefferys, The Rev. E. M., D.D., Philadelphia, Pa.
Lloyd, The Rt. Rev. A. S., D.D., New York City, 281 Fourth Ave.
Lines, The Rt. Rev. E. S., D.D., Newark, N. J., Bishop's House.
Mann, The Rt. Rev. Cameron, D.D., Orlando, Florida.
McBee, Silas, New York City, 281 Fourth Ave.
Morehouse, F. C., Milwaukee, Wisconsin.
Manning, The Rev. W. T., D. D., New York City, 187 Fulton St.
Mikell, The Rt. Rev. Henry J., Atlanta, Ga., Bishop's House.
Pronce, The Hon. L. B., LL.D., Sante Fe, N. M.
Pepper, George Wharton, Philadelphia, Pa., Land Title Bldg.
Rhinclander, The Rt. Rev. P. M., D.D., Philadelphia, Pa.
Tomkins, Rev. Floyd, D.D., Philadelphia, Pa., 1904 Walnut St.
Washburn, Rev. L. C., D.D., Philadelphia, Pa., 317 S. 11th St.

REFORMED EPISCOPAL

Fallows, Bishop Samuel, D.D., LL.D., Chicago, Ill., 2344 Monroe St.
Peach, Rev. Robert W., D.D., Newark, N. J., 271 Parker St.
Ray, Samuel B., Philadelphia, Pa. (Germantown), 444 School Lane.
Searle, Carleton A., Chicago, Ill., 7300 Union Avenue.

Alternates

Berry, Thomas L., Baltimore, Md., Fidelity Bldg.
Rudolph, Bishop Robert L., D.D., Philadelphia, Pa., 103 S. 36th St.
Van Epps, J. S., Cleveland, Ohio, 1849 E. 86th St., care of Rev. Thomas
J. Mason.
Way, Rev. William T., D.D., Baltimore, Md., 1611 N. Caroline St.

REFORMED CHURCH IN U. S.

Ankeney, Albert, Xenia, Ohio. R. F. D. 10.
Dahlman, Rev. A. E., D.D., Sheboygan, Wisconsin.
Miller, Pres. C. E., D.D., Tiffin, Ohio.
Miller, Rev. Rufus W., D.D., Philadelphia, Pa.,
Reformed Church Bldg.
Rice, E. A., York, Pa.
Richards, Prof. Geo. W., D.D., Lancaster, Pa.

UNITED BRETHREN IN CHRIST

Bell, Bishop N. M., D.D., Harrisburg, Pa.
Clippinger, Pres. N. G., D.D., Westerville, Ohio.
Crites, Rev. T. D., D.D., Toledo, Iowa.
Funk, Rev. W. R., D.D., Dayton, Ohio.
Fout, Bishop H. H., Indianapolis, Indiana
Kreider, Hon. A. S., Member Congress, Wash., D. C.
Mathews, Bishop G. M., D.D., Dayton Ohio.
McFaul, Judge W. N., Baltimore, Md.
Miller, Rev. H. E., D.D., Lebanon, Pa.
Shuey, E. L., Dayton, Ohio.

UNITED PRESBYTERIAN CHURCH

Anderson, Rev. W. M., D.D., Philadelphia, Pa., 1514 Master St.
Montgomery, Rev. J. Knox, D.D., New Concord, Ohio.
McClurkin, Rev. J. K., D.D., Pittsburgh, Pa., 456 Altantic Ave.
Russell, Rev. R. M., D.D., Moody Bible Institute, Chicago, Ill.
Wishart, Rev. W. I., D.D., Pittsburgh, Pa., 2333 Perrysville Ave., N. S.

WELSH PRESBYTERIAN CHURCH

Davies, John, D.D., Utica, N. Y., 1207 West St.
Hammond, Rev. John, Scranton, Pa., 208 West Summer St.

LIST OF CHURCHES INVITED TO BECOME MEMBERS OF THE INTERCHURCH CONFERENCE ON ORGANIC UNION

African M. E. Church
African M. E. Zion Church.
Armenian Evangelical Church.
Associate Reformed Presbyterian Synod.
Christian Church, General Council.
Church of God.
Congregational Churches (The).
Cumberland Presbyterian Church.
Cumberland Presbyterian Church, Colored.
Disciples, Church of the.
Evangelical Synod of North America.
Free Baptist Churches.
Free Methodist Church.
Friends, The Society of (Yearly Meeting).
Friends (Five Years' Meeting).
Lutheran Church (United).
Methodist Episcopal Church.
Methodist Episcopal Church, South.
Methodist Episcopal Church, Colored.
Methodist Protestant.
Moravian Church in America.
National Baptist, Colored.
Northern Baptist Convention.

Presbyterian Church, U. S. A.
Primitive Methodist Church.
Protestant Episcopal Church in the U. S.
Reformed Church in U. S.
Reformed Episcopal Church.
Reformed Church in America.
Reformed Presbyterian, General Synod.
Southern Baptist Convention.
United Evangelical Church.
United Brethren Church.
United Presbyterian Church of N. A.
Welsh Presbyterian Church.

M^r. Thomas. M^r. Nelson

THE CHURCH IN INDIA.

PROPOSALS FOR UNION.

SYNOD COMMITTEE'S REPORT.

There has just been published a first preliminary report of the special sub-committee appointed at Calcutta in February by the Episcopal Synod of India and Ceylon, and of representatives of the committee appointed by the last meeting of the General Assembly of the South India United Church, to consider proposals for Union with other churches.

The two committees met in the Hudson Memorial Church (Wesleyan), Bangalore, on the 18th and 19th March. The former sub-committee consisted of the Right Rev. the Bishop of Bombay, the Right Rev. the Bishop of Dornakal, the Right Rev. the Bishop of Tinnevely, the Rev. Canon G. S. Rington and the Rev. S. G. Maduram, B.A.

The S.I.U.C. representatives were the Revs. A.W. Berough, President; J.M. Kesari, B.A., Vice President; John J. Banninga, M.A., D.D., Sec.; V. Santiago, Ex-President; L.R. Scudder, M.D., Ex-Pres; Meshach Peter (Sec., Madras Council); Mr. E. J. Kaliat, M.A. (Sec. Malabar Council); the Rev. H. Sumitra, B.A. (Sec. Canarese Council); Mr. S. Gnanamoni, B.A., L.T. (Sec. N. Tamil Council); Mr. J. V. Chelliah, M. A. (Jaffna Council); Rev. J. H. Maclean, B.D. (absent); and Mr. K. T. Paul, B.A. (absent).

The meeting was called at the instance of the Episcopal Synod, some members of which felt that they would like to know more about the real situation of things before going to Lambeth. The report is incomplete in that it was impossible in two days to discuss and act on all matters arising. A spirit of deep devotion and fellowship pervaded the whole meeting and the feeling was that both sides had really advanced a step in the direction of union.

FINDINGS.

Preamble.—As representatives of the Anglican and South India United Churches, after prayerful deliberation for two days, we accept the following as a preliminary statement of matters on which we found agreement, recognising that we have not included all matters that might be considered and that we do not have authority to bind our churches to an acceptance of these items as their official action. We look forward in future meetings to make a fuller survey of the whole ground.

I. We agreed:—

(1) That the only union which Christians should aim at is the union of all who acknowledge the name of Christ in the Universal Church which is His Body; and that the test of all local schemes of union is that they should express locally the principles of the great Catholic unity of the Body of Christ. Our only desire, therefore, is so to organise the Church in India that it shall give the Indian expression of the spirit the thought and the life of the Church Universal.

(2) That the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation and are the rule and ultimate standard of faith.

(3) That we accept the Apostles' Creed and the Nicene Creed as containing a sufficient statement of the faith of the Church for a basis of fellowship.

(4) That the two sacraments, Baptism and the Supper of the Lord, are to be ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(5) A. That, believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church. We accept it as a basis of unity without raising other questions about episcopacy.

B. That by a historic and constitutional episcopate we mean

a. that the bishops be elected by representatives of the diocese and approved by representatives of the province;

b. that the bishops shall perform their duties constitutionally in accordance with such customs of the Church as shall be defined in a written constitution;

c. that continuity with the historic episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate be demanded.

(6) That after union all future ordinations to the presbyterate (ministry) would be per-

formed by the laying on of hands of the bishops and presbyters (ministers) and that all consecrations of bishops would be performed by bishops, not less than three taking part in each consecration.

(7) a. That the Church in India ought to be independent of the State;

b. that the Church in India must be free from any control, legal or otherwise, of any church or society outside of India;

c. that while the Church in India is free from such control it would regulate its acts by the necessity of maintaining fellowship with other branches of the Catholic Church with which we are now in communion.

II. We place on record:—

That both in the Anglican and in the South India United Church ordination is held to convey a commission to minister in the Universal Church of God and not simply in a local area or a particular community.

That in ordination God speaks through the Church and gives special grace for the ministry.

III. In addition to the matters on which agreement was recorded, the S.I.U.C. representatives placed on record statements on equality of the ministry, equality of membership and communion with other evangelical churches as follows:

EQUALITY OF MINISTRY.

The S.I.U.C. requires in ordination:—

a. The resolution of a Church Council, after examination of the candidate and evidence of his inward call;

b. The acceptance of the candidate by the Council (presbytery) by the giving of the right hand of fellowship by a chosen minister (presbyter);

c. Prayer for the Holy Spirit and the laying on of hands of the ministers (presbyters).

The commission given in ordination is a commission

(1) to pastoral work and oversight of the Church;

(2) to teaching;

(3) to administration of the sacraments.

The S.I.U.C. maintains the principle of confining the administration of the Holy Communion and of the ordination by ministers (presbyters) alone.

The S.I.U.C., therefore, makes it a condition of union that all its present minister (presbyter) shall after union be recognised as ministers (presbyters) without re-ordination.

2. *Equality of Membership.*—The S.I.U.C. representatives do not at present pronounce on the question of confirmation which they have not considered. Their Church at present maintains a system of instruction and admission to communion in each parish by a service which includes an examination, profession of faith and prayer for the blessing of the Holy Spirit (and, in one Council) the laying on of hands by the minister.

Without pronouncing in regard to any future adoption of confirmation, the S.I.U.C. desire that all the present communicant members of both churches should after the union be regarded as communicant members of the Church.

3. *Communion with other Evangelical Churches.*—The S. I. U. C. is not prepared to give up the privilege of inter communion with other Evangelical Churches with which it is now in communion.

On the question of the admission of ministers of other bodies to celebrate the sacraments in the Church, the S.I.U.C. representatives are not prepared to make a definite statement and reserve the subject for future consideration.

Signed { V. S. Dornakal, Chairman,
John J. Banninga,
E. H. M. Waller, Bishop
in Tinnevely, Ramnid
and Madura. } Joint Secretaries.

JHANSI EMBEZZLEMENT CASE.

CHARGES AGAINST IRRIGATION DEPARTMENT CLERK.

JHANSI, 4TH MAY.

A very daring case of embezzlement has just been detected, the culprit, it is alleged, being a sub-divisional clerk in the Irrigation Department of Jhansi. He was in charge of the Contingent Fund and used to add a figure on the left in a voucher while making an entry in Contingent Register and thus it is alleged cheated successfully for five or six years. An Executive Engineer accidentally detected the truth. The accused is released on bail of Rs. 100. Misappropriations amounting to Rs. 5,000 have already been traced and the investigation is proceeding.

FINLAND has conferred the Order of the White Rose on the King of Italy.



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THE PRESBYTERIAN STANDARD

Published under the Auspices of

The Presbyterian Church Association

JULY, 1923

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THE PRESBYTERIAN CHURCH ASSOCIATION

Statement by the President and Secretary

To The Members of The Presbyterian Church Association:

The General Assembly of 1923 (Port Arthur) adopted the recommendation of the majority of the Committee on Union "to proceed forthwith to the consummation of Union with the Methodist Church and the Congregational Churches of Canada upon the terms of the draft bills herewith presented which are hereby approved in principle and generally as to form as necessary to give legal effect to the said Union."

The Minority Report which was presented for insertion in the Minutes of Assembly will be found in full on page 4 of this booklet.

The Amendment to the Majority Report which was moved by Dr. D. R. Drummond and seconded by Dr. W. H. Sedgwick recommended "that the General Assembly record its judgment that, under existing conditions further efforts to consummate Organic Union by the proposed legislative action would be fraught with such difficulty and with such injury to the interests of religion as to make such efforts inadvisable at the present time."

The Majority Report was adopted by a vote of 426 to 129. A similar resolution to consummate Union was passed by the Assembly of 1916 (Winnipeg) by a vote of 406 to 90. The opposition that developed was so strong that the Assembly of 1917 (Montreal) unanimously adopted a compromise policy. Two significant facts in connection with the vote of 1923 are (1) that it is the smallest majority ever secured by the pro-unionists—about three and a quarter to one as contrasted with four and a half to one in 1916 and 1921—, and (2) that the commissioners from the Western Presbyteries cast a large vote against the proposed Union. Two fallacies that characterised the recent highly organised and strongly financed propaganda of the self-constituted Presbyterian Church Union Movement Committee have thus been disposed of, first, that there is a "steadily dwindling opposition," and secondly, that "the West wants Union." We have surely heard the last of these party cries!

The Majority in the Assembly summarily refused our request that the vote be taken by secret ballot and that the enabling legislation be sent down to the members of the Church for their judgment. The reason for this refusal is too obvious to need comment.

A subtle propaganda is still being carried on by the pro-unionists and two of the suggestions that are being circulated are: (1) that the issue is now closed and (2) that those opposed will fall into line with the majority. Within an hour after the vote was taken, the pro-unionist emissaries were canvassing non-unionist commissioners with a view to making the decision of the Assembly unanimous. Needless to say this unseemly effort only made the opposition more firm. Let there be no delusion on the part of pro-unionists and non-unionists. The Presbyterian Church in Canada will not disappear but will continue notwithstanding all attempts to legislate it out of existence.

Official statements have already been sent out by the Executive of the Association to the effect that the matter is not settled, that the fight against religious coercion has only begun, that the status and rights of the minority will be protected by all legitimate means, and that all lovers of spiritual freedom must stand fast in resisting the autocratic decision of the majority. Let the word be passed throughout the Church that there is not the slightest weakening on the part of the opposition to the proposed merger and that the ablest legal counsel will at once take steps to meet any attempt of the majority to enforce its decision by an appeal to the Federal Parliament or the Provincial Legislatures. We sincerely hope that rational counsels will prevail and that long and tedious and unseemly litigation will be avoided; but this depends on the temper of the majority. We will meet any attempt of the majority to seek legislation by our appeal to the courts of law, and we have reason to hope that no body of responsible jurists or legislators will approve a bill so manifestly coercive of and unjust to the minority. There is really no obstacle to an amicable agreement by which the majority and the minority should secure reasonable satisfaction, except a factious spirit on one side or the other or both. While firmly resisting any interference with our religious liberty, let us do all in our power to cultivate such fraternal goodwill as shall allow for a separation which will be mutually recognised as based on sincere conviction and a sense of justice.

The Executive of The Presbyterian Church Association has made several important decisions. First, to appoint a Federal Organiser who will give his whole time to co-ordinate the activities of the various Provincial branches. Secondly, to secure the services of an experienced publicity agent who will give our people information that they desire and that has in so many cases been

denied them. Thirdly, to bring out at least an occasional publication that will convey to our friends news of our activities. This booklet is the first of these publications. Another will appear, we hope, in September. The question of a monthly or fortnightly paper is a large one which will receive serious consideration.

It is obvious that the carrying out of these plans will involve very heavy expense. The unionists have had a very great financial advantage over us. They have paid their legal counsel out of the Budget Funds of the Church and they have had the official machinery of the Church largely at their disposal. However, we have never lacked financial support, and we confidently appeal to our friends to send generous and prompt contributions to the Treasurer, Mr. C. S. McDonald, Brampton, Ontario. Those wishing to be identified with the protest against Union on the basis of the proposed bills will kindly fill in the form on the back cover of this booklet and forward it with their contribution to the Rev. J. W. MacNamara, M.A., 73 Simcoe Street, Toronto. The matter of financial support is most urgent and we rely on the sacrificial spirit and systematic method of the defenders of religious freedom.

DANIEL J. FRASER, President.
D. A. MURRAY, Secretary.

Montreal, June 30th, 1923.

The Resolution of the Assembly is, in part, as follows:—

“That the General Assembly hereby determine to proceed forthwith to the consummation of union with the Methodist Church and the Congregational Churches of Canada upon the terms of the draft bills herewith presented, which are hereby approved in principle and generally as to form as necessary to give legal effect to the said Union and to furnish The United Church with legal authority to requisite to corporate action and as by said Bills provided.”

Minority Report of the Committee on Church Union

To The Venerable The General Assembly:

The undersigned members of your Committee on Church Union cannot approve of the Report of the Majority of this Committee as being in the best interests of the Church entrusted to your care, to “maintain and defend” or as in the interest of the Kingdom of God, and beg respectfully to submit the following Minority Report:

WHEREAS—In 1905, all parties unanimously agreed upon and adopted as a condition of Union, the statement in the Report of the Assembly’s Union Committee, that Union “Must carry the consent of the entire membership” and again in 1912 all parties made a similar unanimous agreement as to the necessity for “Practically unanimous action.”

WHEREAS—Only one-third of the membership of our Church has approved of Organic Union, with a large and increasing opposition of more than fifty thousand at the first vote in 1911 and more than seventy-three thousand at the second vote in 1915.

WHEREAS—These votes were given on the above conditions as to practical unanimity, and were not given for forcing “Union” upon a divided Church.

WHEREAS—Draft Legislation has been submitted by the Union Committee which proposes coercion of the people and confiscation of Trusts and Endowments held by and for the Presbyterian Church in Canada, in trust for the maintenance of the Standards as set forth in the Basis of Union 1875.

AND WHEREAS—This proposed Bill which is now one of the chief conditions of Union, was not then known, and has never been submitted to the membership of the Church for their judgment.

WHEREAS—The legal enforcement of this Bill would mean the disruption of our own Church, the weakening and breaking up of Congregations everywhere by the withdrawal of Minorities on both sides, and would result in disaster to the great mission work of our Church, at home and abroad, a disaster already imminent in the large and increasing deficits.

WE THEREFORE RESPECTFULLY AND MOST EARNESTLY RECOMMEND—That the Assembly, while declaring anew the oneness in Christ of all true believers, and seeking to foster in all helpful ways the spirit of brotherhood and co-operation, proceed no further in the

matter of Organic Union until the attainment of the practical unanimity agreed upon by all parties in 1905 and 1911, and allow the Church with one heart and mind to take up the great work waiting to be done.

SIGNED: R. W. DICKIE
DANIEL J. FRASER
JAMES RODGER
THOS. McMILLAN
J. D. CUNNINGHAM
GEORGE DUNCAN

A. J. MacGILLIVRAY
D. G. McQUEEN
J. S. SHORTT
JAMES WILSON
E. KAULBACH

NOTE:—The foregoing report was also signed by Mr. A. W. Ballantyne, who added to the conclusion of the last paragraph the following: "And that in order to ascertain the wishes of the people a vote of all duly qualified members of the Presbyterian Church be taken as soon as possible.

Extract from Address of Principal Fraser in Presenting Minority Report:

The claim of the minority is that the so-called Union Committee in submitting its Majority Report is not fulfilling the spirit of the instructions of the last General Assembly. I do not wish to weary you with a recital of what previous Assemblies have done; but many of you will remember that the Assembly of 1916 (Winnipeg), resolved to unite with the Congregational and Methodist Churches to form a United Church of Canada, and appointed a Union Committee, that is, a Committee made up solely of pro-unionists, to carry out the policy of the Assembly. No opponents of Union were placed on that Committee for the simple reason that it would be absurd to ask members of a protesting minority to carry into effect the policy against which they were protesting.

The situation at the Assembly of 1921 (Toronto), was entirely different. The Representative Committee of 1917 (Montreal), that is, a Committee of pro-unionists and non-unionists alike appointed to supervise such plans of co-operation as had been approved, was revived in 1920, and sent up a unanimous recommendation of the Assembly of 1921. That Assembly resolved to proceed to the consummation of union as expeditiously as possible, and unanimously agreed on certain recommendations towards closer co-operation, and appointed a Representative Committee to carry out the policy of this Assembly. The Assembly of 1922 (Winnipeg) re-appointed this Representative Committee with instruction to explore the whole legal and legislative situation and to report to this Assembly of 1923. Many of us interpreted the instructions of last Assembly as meaning an independent investigation of the legal issues involved by our own counsel and for the information of this Assembly and our own people. Now the Representative Committee, instead of presenting us with the various types of legislation that might be resorted to for the consummation of union, merely asked our own counsel to collaborate with the legal counsel of the Joint Union Committee which had been retained by the three negotiating Churches to draft enabling legislation which would be distinctly in favour of The United Church of Canada. The draft bills which are presented to this Assembly are really those prepared by The Joint Union Committee. It is true that they were revised by Mr. Tilley, our own counsel, but I have not the slightest doubt that our counsel regarded himself as under instructions to serve the pro-unionists, or that at least he said: "If these draft bills are the sort of legislation you wish, they are very excellent legislation indeed." In the drafting of these bills, those opposed to Union had no part and were not considered except with a view to making their opposition of none effect. We charge the Representative Committee therefore as submitting to you draft bills that were prepared in a partisan spirit and that do not indicate anything like an exhaustive exploration of the legal issues involved.

What is the principle that underlies this legislation? And how is it unjust to the minority on the Committee? Its principle is that in entering The United Church The Presbyterian Church in Canada enters as a legal entity. Every member, all property, even the name of the Church, must go in. There is no attempt on the part of its supporters to deny this. Now the promoters of the proposed union contend that this type of legislation is **necessary** to its consummation. I wish to impress upon the Assembly that it is not necessary. It may be necessary to carry out the purpose of the pro-unionists; but it is not necessary to the consummation of union in the ordinary dictionary meaning of the word "necessary". That is to say, we are not tied down as a Church constitutionally just to this type of legislation. The Convener gave the impression that we are so tied down by his appeal to the Act of the Imperial Parliament in 1921 in connection with the Union of the Church of Scotland and The United Free Church of Scotland. That is a wrong impression. The Scottish Churches apparently went to the Imperial Parliament and asked for the sort of enabling legislation that served their almost unanimous purpose. That is no precedent for the Canadian Parliament. An Act of Legislation is not like a decision of a higher court. We are free to go to our Parliament and to ask for the type of enabling legislation that will

suit our peculiar needs. The legislation we ask for will not be binding, say, on the Churches of Australia. Of course this is the sort of legislation that the pro-unionists wish, because it adds tremendously to the difficulty of the minority to save its life. In fact it makes it absolutely impossible for the minority to remain members of The Presbyterian Church in Canada outside of the new denomination. But it is not necessary legislation in the sense that it is the only legislation possible.

This word **necessary** appears in the resolution now before the house. It is "necessary to give effect to the said Union." When this motion was presented to the Committee, I asked the mover what he meant by "necessary," and his reply was, "I mean desirable and satisfactory." I am at a loss to discover in what dictionary he finds this definition. According to the proposer's interpretation of the resolution, it should read: "The draft bills herewith presented. . . . are hereby approved in principle and generally as to form as desirable and satisfactory to give effect to the said union." "Desirable and satisfactory"—to whom? Certainly to ardent pro-unionists, but certainly not to the minority or to thousands of our people.

Why is it not "desirable and satisfactory" to the minority on the Committee? Because it is essentially coercive. I am legislated by an Act of Parliament into a denomination in which I do not believe and which for many conscientious reasons I do not wish to join. But I am not given any choice. I must go in. I cannot decline to enter. Parliament enters the domain of private conscience and dictates to me to what religious body I shall belong. After being put in, I am given what is called the generous treatment of being allowed to vote myself out. Out into what? Not into the Presbyterian Church in Canada, for it has been merged in the new denomination. It has been legislated out of existence as a separate entity. One pinches one's self to make sure that one is living in the Twentieth Century of the Christian era! Such a reversion to feudalism is almost unthinkable, and yet we are told that this sort of coercive legislation is necessary to carry out the Will of God, to fulfill the mind of Christ, to answer the prayer of Jesus, and to follow the leadings of Providence!

In thus pointing out what are, to many, the objectionable features of this legislation, I should explain that we are not casting the slightest reflection on the honor or ability of the legal counsel who framed it. They were told what sort of legislation was "desirable and satisfactory" and they drew it up with consummate skill. Nor do our strictures apply to the Methodist and Congregational Churches which have approved of the legislation. If they are practically unanimous in their desire to enter the United Church, this is naturally the sort of legislation they wish. It is not coercive in their case for there is practically no minority to be coerced. But in a Church like ours where opinions and convictions differ so sharply, where there is nothing resembling unanimity, it is regarded by many as "an iniquitous piece of legislation." And it is not necessary for making it possible for the pro-unionists to enter the United Church. There is no reason in law or goodwill why an amicable agreement should not be reached by which those should go in who feel it their duty to do and by which the rest of us are left in the enjoyment of our present status and rights. In this case no charge of coercion could be made against either side.

Dissent Entered

Mr. Thos. MacMillan on behalf of himself and others, presented the following dissent, which was received and ordered to be recorded in the Minutes of this sederunt:—

We, the undersigned Ministers and Elders, Commissioners to this General Assembly of the Presbyterian Church in Canada, in our own name, and in the name of all who may choose to adhere to us, hereby record our dissent from the deliverance now come to. Further considering that:

1. The Presbyterian Church in Canada is a Church of Christ, composed of certain four Presbyterian Churches of the Dominion, that entered into a Covenant of Union in 1875, and of such additional persons as since then have chosen to unite themselves with it, constituted upon (a) The scriptures of the Old and New Testaments as being the Word of God, and the only infallible rule of faith and manners, upon (b) "The Westminster Confession of Faith" and the "Larger and Shorter Catechisms" as its doctrinal standards, declaring how the Church interprets the teaching of Scriptures on the several matters embraced in the documents, and upon (c) the recognized principles and practice of the Presbyterian Churches as laid down generally in the "Form of Church Government" and the "Directory for the Public Worship of God" as to its government and worship, set forth in the "Basis of Union" of 1875.

2. And, considering that the "Basis of Union" negotiated between the Methodist, Congregational and Presbyterian Churches contains very many features inconsistent with the Standards of the Church secured unto us by the aforesaid Covenant of Union of 1875.

3. And—considering that the resolution adopted by The General Assembly of the Presbyterian Church in Canada held in the City of Winnipeg in 1916, approving the said basis of union was beyond the power of that or any other General Assembly.

4. And—considering that the Ministers met in this General Assembly have come under a solemn engagement and now lie under said engagement to maintain and defend the government of the Church, by Session, Presbyteries, Synods and General Assemblies, and to follow no divisive course from the present order established in this Church.

5. And—considering that the Elders met in this General Assembly have come under a solemn engagement and now lie under it, to maintain and defend the government of the Church by Session, Presbyteries, Synods and General Assemblies.

6. And—considering further that it is beyond the power or this or any other General Assembly to approve the proposed draft of legislation now approved and directed to be sought for by the prevailing party in this Assembly.

We do further protest that the prevailing party in this General Assembly by reason of their illegal action as aforesaid have subverted this Assembly, and have thereby in effect seceded from the Presbyterian Church in Canada.

7. And we do further protest that any or all such illegal acts of this General Assembly shall have no force or effect in the Church.

8. And we do further protest that any office bearer, agent, secretary, committee, board or other trustee of the Presbyterian Church in Canada, whether incorporated or unincorporated, and whether acting in an individual or in a collective capacity, that shall obey the directions of the said prevailing party in this General Assembly, or that shall use his or their official position or any of the rights, privileges and powers enjoyed in virtue thereof, or that shall employ or permit to be employed, any property, funds or revenues of the Presbyterian Church in Canada, of any and every sort, whatsoever and whether arising from the investments of endowments or from the freewill offerings of the members of the Church, all of which positions, powers, and resources are held in trust for the Presbyterian Church, and for that Church only, for any other purpose than the maintenance of the Presbyterian Church in Canada, and the prosecution of her work, shall be guilty of a breach of trust in open violation of law and of such matters and of such claims this our dissent and protest shall be a sufficient notice to each and every one of them.

9. And finally we do protest before the Great God, the Searcher of all hearts, that we, and all those who shall adhere to us, are not responsible for this threatened schism in the Church, or for any consequences which may flow from our enforced separation. In humble dependence on His Grace, and the guidance of the Holy Spirit, we give this our testimony. To Him we commend our cause, and we pray that in the days to come, His richest blessing may rest upon the Church of our fathers, for the advancement of His own glory, and the extension of the Gospel of our Lord and Saviour throughout the world, which Church we are resolved by His help, to maintain.

Daniel J. Fraser, Thos. McMillan, John D. Cunningham, William Orr Mulligan, Donald Barnetson, E. Scott, C. T. McDonald, R. J. MacLennan, J. A. Brown, R. G. MacBeth, W. G. Brown, Robert Stewart, James Duncan, J. B. Campbell, Murray MacLaren, J. L. McCulloch, James Mackay, S. Banks Nelson, Noble Binns, John Kennedy, A. T. Laing, J. R. Graham, Peter Jamieson, William Farrell, J. M. Macritchie, Samuel Lundie, M. R. Matheson, G. Lloyd Hughes, A. J. MacGillivray, R. M. MacGregor, Robert Johnston, R. Moorhead Legate, W. T. Cranston, C. H. Cowan, M. Robson, D. Campbell, Samuel Farley, J. E. B. McIlroy, Charles B. Ross, Thos. Oswald, W. Leslie Clay, Ronald McVicar, F. Scott Mackenzie, Alf. Rogers, A. L. Burch, J. A. Mustard, D. Hendry, W. J. Fowler, W. J. Reay, M. D. McKenzie, D. J. Graham, J. B. Thompson, George B. Cree, R. J. Spratt, W. H. Nettleton, W. Stock, David Fraser, G. M. Dunn, A. M. Little, Geo. W. Mingie, R. Craig, James Grier, G. W. Hope, John McKay, C. Younger-Lewis, D. C. Munro, J. M. McCurlie, P. Reith.

The Enabling Bill

In the recent debate on Union, in the General Assembly, the Bill with all its fundamental assumptions and implications escaped the searchlight in a remarkable way. The cry of the Unionist party was "On to Union." The Bill, they said, was a mere instrument. It does what we wish it to do. Had Judge Farrel's proposal prevailed to discuss the Bill, clause by clause, been accepted, the real nature of the Bill would have been exposed and the Assembly would have understood why prominent Unionists who still believe in Union, do not think this Bill a worthy instrument of Union.

First let it be noted that this Bill is not a joint product of both parties involved. It is a Bill brought before the Assembly by the majority of the Union Committee, and refused by the strong minority of the Union Committee. The Bill embodies no compromise. It is the majority's conception of the majority's rights. It is the majority's conception of the minority's rights, or rather lack of rights. It seeks to rob the minority, by force of legislation, of those rights which belong to the minority by common law. The Unionists seek to get by legislation what they cannot get by law. If any one suggests that Parliament and Legislature may not accept their definition of their rights, may not consent to override the rights of the minority, may not accept their view of Trusts, the answer of the Unionists is in the words of one of their prominent leaders—"I would like to see the Legislature that would dare to refuse our request." This sounds like ecclesiastical intimidation. It is ecclesiastical intimidation. For mark you, if the Legislature said Nay, it would not be refusing the three churches the right to form a union. These three churches do not require a Bill to accomplish union. It requires a Bill only to transfer property and if the Legislature said Nay, it would simply be saying—"We do not prevent your uniting, but in justice to the rights of the minority which must be as sacred to us as the rights of the majority, we cannot accept your idea of your property rights nor can we accept your subversion of the sacred nature of trusts. Gentlemen of the Majority amend your Bill to protect all rights and we will pass it. Why should a Legislature so speaking be intimidated by the words—"I would like to see them dare refuse."

In our next article we will discuss the rights of the minority denied by this Bill. Meanwhile let it be remembered that the policy of this Bill is unjust to the minority and intimidatory to the Legislature.

J. D. CUNNINGHAM.

The Recent Vote in the General Assembly

Some Impressions by an Onlooker

The man who was privileged to attend the recent meeting of the General Assembly, not as a Commissioner, but as an observer, had some advantages, which offset in part at least the disappointment of not being in the midst of the fray. He was able to gather some clear impressions, and to form some opinions from the facts observed.

One impression, that stands out most forcibly, is that the approval of the "Proposed Bill" recommended by the majority of the Union Committee was treated exactly as a party measure is treated by the party in power in a Legislative Assembly. Assured of a clear and loyal majority, the Government Measure is put through against all opposition. The Party in Power and the measure they propose stand or fall together. The Unionists are the "Party in Power." The "Bill" was backed by all the influence, prestige and authority the leaders could exercise. They knew they could command a clear majority in the Assembly. The roll of Commissioners showed that beyond all doubt. In many Presbyteries, the deliberate intention was to send to the Assembly men who would support Union measures at all costs, without regard or consideration for the will or the wishes of the members of the Church. So with the ingenuity and the ruthless determination of the "Party in Power" the "Bill" was pushed through. No efforts were made at conciliation or conference, no amendments to the Bill so fiercely denounced were offered, until the "Bill" was safely through the Assembly. All efforts to secure a conference for the discussion of Federation, or any plan whereby disruption might be averted were declined. Motions to refer the Bill to the people for their vote; to secure a vote of the Commissioners on the question by Ballot—in the interests of fair play and independence—were ruled out of order. Nothing was permitted to interfere with the deliberate policy of the leaders to pass the measure. And they succeeded, as they had expected, by these tactics. Then smooth phrases and gentle words fell from the lips of those leaders, suggesting conference, conciliation and adjustment of the unfair and coercive parts of the Act—if only the stubborn opponents would yield gracefully, and acknowledge the authority of the "Party in Power."—"Surely in vain is the net spread in the sight of any bird."

The second impression that remains is this. How utterly absurd is the claim that the General Assembly is a representative body, presenting truly and fairly the mind of the Church. An evangelist without a Church, a retired minister, a clerk of Presbytery, a paid official of the Church, a member of Presbytery living entirely out of its bounds may be a Commissioner and vote. How does his vote commit any one but himself? Does anyone imagine for a moment that the vote polled in the Assembly from Presbyteries such as Pictou, Quebec, Montreal, Guelph, Maitland, to say nothing of many others, represent at all fairly the mind of the Church in these Presbyteries? The individual minister or elder voted in most cases according to his own personal desire, and not with reference to the judgment of the congregation he was supposed to represent.

Another impression was the surprising vote registered against the Bill from Western Presbyteries. Having been told again and again that the "West is solid for Union" and must have Union at once, the observer was profoundly impressed by the remarkable difference of opinion as revealed in a record of some 40 votes against the Bill. In an Assembly constituted as was the Assembly of 1923, that vote from the West stands out as deeply significant. The West is not solid for Union.

Finally, when the vote is compared with that of 1916, a most important fact is revealed. In 1916 the vote to proceed at once to Union carried by 406 to 90; that was the last straight vote on the question of Union in the General Assembly. The vote stood in the proportion of $4\frac{1}{2}$ to 1. In the recent Assembly the final vote was 426 to 129, or slightly over 3 to 1. After seven years the Unionists were only able to show a gain of 5% in the vote for Union. Those opposed showed a gain of 40% in the vote registered in 1923 over the vote of 1916. Naturally the question arises as to what would have been the result had the Assembly been truly representative, had political tactics and steam roller methods not been employed and if a secret ballot could have been secured.

J. W. MACNAMARA.

The Women's League—Presbyterian Church Association

Plan of Organization and Work of League

OBJECT:—The object of the Women's League of the Presbyterian Church Association is to get to every Presbyterian in Canada full and accurate knowledge of the present terrible crisis which the Church is facing. The object is to get this information through the distribution of literature and through public meetings and press; to utilize every means possible to get publicity and to enroll as many members as possible.

OFFICERS:—The officers are President, and as many Vice-Presidents as deemed necessary, Secretary for recording, Secretary for corresponding, Treasurer, and any others who may be thought locally to be necessary.

If League is organized in a city or town where there are more than one Presbyterian Congregation, then there should be a REPRESENTATIVE from every congregation in the city or town, these representatives to act on the general executive. Each representative undertakes the distribution of literature and enrolling of members in her own congregation. If possible have every congregation represented on the general executive.

MEETINGS:—The League will have as many meetings open to the public as can be arranged. Speakers who have accurate knowledge of the Union Movement and present crisis can doubtless be obtained locally. Endeavor to interest the local newspapers in sending reporters to give publicity to meetings.

FEE:—A fee may be charged if desired and money sent to help defray expenses of literature, etc. Fee for Montreal League is \$0.25 and anything over.

MEMBERS:—Each representative should make systematic canvass of her congregation and get signatures of all women opposed to Organic Church Union. If men insist on giving their names, they may be taken on separate page. Have signatures in common note book with solid cover. Representatives should report of progress made as often as deemed advisable. Keep books with signatures safe for future use.

TERRITORY:—If League is formed in central locality, try, if possible, to organize in surrounding congregations in nearby towns and country districts.

Church Unity, Church Union and the Presbyterian Church

The Rev. GEORGE DUNCAN, M.A., D.D., Montreal.

A fundamental fallacy in recent controversy is the confusion of Church Union with Christian Unity. Christian Unity exists among all the diversity of Churches: such unity is the vital unity of all branches in living relation to the Vine. All are one in Christ, their Life. No two branches on any tree are identical. Unity does not mean identity. Christian Unity does not mean ecclesiastical uniformity. Those in vital relation to their living Head need no incorporating merger to make valid their unity with Christ or their unity with all believers.

At the foundation of religious organisation there are really only two ideals—the first, that of the Church as a universal uniform organisation actually co-terminous with Christendom; the second, that of the Reformers, a Christendom containing many churches, all in vital unity with their Head. The right of private judgment emphasized at the Reformation entitles every one to worship and to work in that spiritual fellowship in which he realizes the greatest spiritual benefit. To amalgamate churches by Act of Parliament is not spiritual unification, but commercial incorporation. Such incorporating Church Union, where all parties are not agreed, is subversive of Christian unity. Parliament may legislate external union, but it cannot legislate spiritual unity. Legislation may merge business corporations, but it cannot submerge religious genius. Combines may be forced, but souls cannot be coerced.

The Presbyterian Church throughout the world may not be in all respects ideal, but its spiritual traditions and its religious genius appeal to millions of souls the world over. We oppose the Bills upon which the proposed Church Union is based, because these Bills insist that, with or without our consent, we are all to be drafted into a new organization to which we do not wish to belong, and in which we do not believe.

The General Assembly of 1923, by a majority vote, has favored the consummation of such Union forthwith. Eminent legal counsel are of opinion that this action of the Assembly is beyond its power, unconstitutional and illegal. And since the Assembly, legal counsel have been instructed to take such steps as they may deem necessary to test its legality at as early a date as possible. To my mind, the Assembly vote has settled nothing legally, has settled nothing ecclesiastically—except that a certain proportion of the Presbyterian Church desires to enter a new organization and to take all ministers, members and property with them into the new Church. This action is calculated to introduce the question into the courts of law long before any approach can be made to Parliament to ratify the proposed Bills.

Where are those today who oppose this Union?

We are where we were, pending the attempt of the majority in last Assembly to put their decision in force.

What is our attitude today?

Our attitude is not one of bitterness, but of resolute calm; calm, based on the advice of legal counsel; calm, based on the fact that Parliament has never disbanded any corporation upon a one-third vote of its members, and that vote eight years old or more; calm, based on the assurance that those opposed to this form of Union constitute a church as large as the Presbyterian Church in 1876; calm, based on our readiness to make sacrifices of all but our spiritual principles; calm, based on the prospect of a constructive policy for our Church which will render it a purer, better instrument for carrying out the spiritual purposes of a reformed church.

This calmness, however, is no longer to be interpreted as weakness; our silence is no longer to be construed as acquiescence; self-control is not to be mistaken for self-effacement; we are not going to lie down when our dearest principles are attacked. We are not going to be cajoled by those who imagine they have the upper hand. Our strength is in no spirit of bitterness, but in the solemn conviction that where spiritual issues are concerned, majorities do not count. We are not afraid of being in a possible minority, for spiritual movements have always been initiated by minorities.

To my mind, when the issue is spiritual, the question of property takes a second place. Temporalia we can safely leave to our legal counsel, or to the justice of fair-minded men.

One thing at present is obvious, that a certain proportion of our Church, we cannot say how large, wishes to go into an incorporating Union with other churches in Canada. All will agree that they should be perfectly free to go. But one thing they have to realize—they cannot compel others to go with them. Conference of parties was suggested by the majority after the vote of the Assembly—a conference which was sought in vain by the opponents of this form of Union before the vote was taken, when it might have had better prospects of success than after the resolution

of Assembly was passed. But any such conference, it is now stated, must be on the majority's terms, must be in keeping with the principle of the proposed Bills. So that conference as to what those going into this Union shall take with them is now only possible between legal counsel.

For some time back I have felt that a division existed in the Presbyterian Church as now constituted. This Assembly has not created the division, it has only revealed the truth that there are two distinct parties in the Church—those who have the Church-sense, and those who have not; those who view the Church as a spiritual fellowship and those who view it as a business-organization; those who would run the Church as a big machine, and those who seek the development of their devotional life in ways in which they receive most spiritual benefit; those who follow the subjective light of modernism, and those who find food for their souls and foundation for their spiritual life in the Sacraments of our Lord and the teaching of the Scriptures through the inspiration and guidance of the Holy Spirit.

So distinct has become the division in the Presbyterian Church at present that were the movement of the majority in this Assembly halted by law or by Parliament, friendly relations might be possible, but renewed fellowship in Church life and work would be extremely difficult. The divergent ideals go too deep for any patched up peace. The minority as a whole has abandoned the idea of the Big Machine on commercial or modernistic lines, and are out for devotional religion on Reformation lines of revived dignity and reverence in the worship of God, a Church established in the faith and progressive in Apostolic missionary zeal, a Church whose unseen roots are fed by the spiritual tradition of the world-wide communion of saints, rather than one so patently provincial that it calls itself indigenous by the tying together of branches whose roots will never blend; a Church we want in enmity with none, but in charity with all, a living Branch of that Tree of Life which gives shelter and healing to all nations in the name of God.

I feel the schism that is coming is an inevitable swarm from an overcrowded hive. I feel the appropriateness to our situation of the word of the Lord to Gideon—"The people that are with thee are too many." I am tired of the criterion of numbers applied to a church's spirituality. I grow sick of the idea of the Church as a great money-raising concern. I deplore the application of corporation methods to the life of the Church, as conforming to the methods of the world. I protest against the dictation by the modern church of the individual conscience in matters of legislation which belong to the sphere of the state. The Church of God has surrendered its power if it thinks that by dabbling in politics it can make men good by legislation.

The power of the Church is a spiritual thing, so influencing the lives of men that social reformation becomes possible and inevitable. "Not by might, but by my Spirit," says the Lord, "shall the Kingdom of God come." Not by the magnitude of the church, not by the bigness of its size, but by the greatness of its godliness, by the quality of its spirit, shall the Church of Christ prevail.

We want our Church to be devotional rather than commercial, worshipful rather than political, ecumenical rather than provincial, interested in the type of ministers rather than in their number, interested in individual missionaries rather than in an impersonal budget, a church into which there shall be no short cuts or back doors to ordination and its ministry. We want church-buildings that are not suggestive of the concert-hall or lecture-room for the entertainment of the public, but chaste places suggestive of the spiritual and eternal; not auditoria where people listen to programmes and propaganda, but houses of prayer where the soul can hold quiet communion with God. Our ideals, I hold, are not those of the proposed corporation which boasts of its numbers, its size, its money, its worldly success, its bureaucracy—its very magnitude and heterogeneity, likely to spell unwieldiness.

Whatever happens to the proposed Bills, either at Law or in Parliament, the Presbyterian Church is going to continue for those who want it from East to West of Canada. Those opposed to the Union and its Bills are being organized as never before, to stand fast by each other in the interests of religious freedom and spiritual liberty.

The worst that can happen is that some people become indifferent, imagining that everything is settled, allowing themselves to be cajoled into an unthinkable peace. Another danger is that some people imagining that Union is a fait accompli, leave their communion for another or give up church-going altogether. Nothing can happen to disturb our congregations for some time yet. Two years at least will be needed before the Bills can be negated or passed by the Courts of Law or the Legislatures. Meantime, as Presbyterians, bound together by spiritual traditions and spiritual ideals, let us all stand fast, holding together in personal friendliness and hallowed communion, in our time-honored worship of God and our active service of His Church, helping on those dependent upon us in the foreign field, and any in our own land who may look to us for comradeship and support, keeping alive the importance and the seriousness of this crisis in our religious life, believing above all in the guidance of the Holy Spirit and assured that where the Spirit of the Lord is, ever present with His Church, there is freedom to do the will of God.

Foreign Missions and Church Union

By REV. E. SCOTT, D.D.

(Editor of "THE RECORD")

The "Union" Movement is chiefly statement without fact, assertion without proof. It exploits the distant and less known where its claims are taken by many on trust. It builds upon the far past, misusing Christ's prayer. It points to the far future with promise alike lavish and groundless. It conjures with the far West and the farther heathen.

The latter is a congenial field, with its four continuous echoes—(1) Union at home will set free men and money for work abroad; (2) Denominations at home prevent the heathen accepting Christ; (3) Denominations at home perplex and distress the native Christians; (4) The missionaries are all for Union. On these four points, note:—

1. The history of union congregations shows that it would tend to dry up the sources of revenue, while the appalling deficit, owing in part to the pressure of "Union," foretells all too sadly the blight that it would bring to our Foreign Mission work.

2. It is doubtful if one in a thousand of the fifteen millions of heathen in all our mission fields in India, China, Formosa and Korea ever heard of Denominations, for there are no other Churches working in our fields, and our missionaries do not preach denominations, but Christ. If any heathen should chance to hear a missionary of another church he would hear the same Message, would see all working in unity, and would know no difference.

3. Some of the Christians know about "Denominations," and a story—only a few months old, but already worn threadbare—is of some Chinese Christians in Conference, the burden of their discussion and prayer being for "the speedy healing of the broken body of Christ in the West." On this, note:—

(a) The statement—"broken body of Christ"—is a slander—a near blasphemy—against the body of Christ. Christ's body is not broken. It has "many members, but one Body." (b) The only Gospel these converts ever heard was carried to them by Denominations, members of the Body of Christ. (c) These converts never saw anything but unity and harmony between Denominations, and would not—of themselves—dream of a "broken body of Christ." (d) It is more than probable that the idea was inspired by Unionists from Western lands to send back West for home consumption. (e) It would be better for the missionaries to impress upon these converts that all in Christ are one, that they are free to form—for China—any type of Church they prefer, and to urge them to devote their time and strength to their heathen fellow-countrymen.

4. "The missionaries all for Union" is echoed so constantly and confidently that many believe it. Even if it were true, they are no better fitted to judge of our work here at home than are the rest of us. They are free to lead the native Church in any way they think best, but if all the Missions in India or China were made one outward organization to-morrow, a Church two thousand miles long and wide, with many different tribes and tongues, would not remain long as one.

But the missionaries are not "all for Union." Some of them proclaim it in season, out of season, but most of them say little about it. In Honan, Mr. Slimmon, now retired, who was longer in North China than any other of our missionaries, was strongly opposed to it. The Luttrells there are opposed to it, and I know not how many others, for I have only heard a few express their minds.

In India, Dr. Wilkie, with his forty-four years of service, in a recent private letter, writes (unasked): "You can say that all at this station are opposed to Church Union, and there are some at the other stations." Dr. Margaret O'Hara, with her thirty-two years in India, is strongly opposed to it. Rev. Frank Russell, thirty years in India, does not approve of the coercion here at home. Rev. Dr. Buchanan, thirty-five years in India, in a private letter received a few days since, says (unasked): "It is a matter for the home base to settle, and so one does not want to say much; but from little words let fall, I shall not be surprised if this Union, perhaps better called disruption, is forced through in spite of fairly large, earnest, conscientious opposition, there may be a number here who will elect to stay with the Presbyterian Church".

From South China, Dr. Jessie MacBean, in a recent private letter to a friend, writes: "It is too bad if people have made the sweeping assertion that all missionaries are in favour of our home Churches uniting, for such is not the case. All are in favour of the Chinese Church being one, but I do not believe one of us would like to think of working under any other but our own Board. Yesterday at dinner I read part of your letter, and all our family (i.e., all the other women missionaries of the station who were present) said they were not in favour of this Union, and would vote against it if they were given a chance. Miss H——, who came out two and a half years

ago, said she was then sick of the word Union, and is now absolutely opposed to it, and I feel sure we members of the W.M.S. here in South China are not peculiar in any way, and are probably the same in attitude as are most of the members of the Women's Board against Union."

Or go on to Korea. The only ones there whom I have heard speak of it are the McDonalds, and they are strongly opposed. But another whose judgment will be honoured by all who know her is Mrs. Foote. She is one of our pioneers in Korea, going out twenty-five years ago. Dr. Foote is in Korea, but she is at present in Halifax educating her children; all four of her daughters looking forward to work in Korea, the eldest having already returned there. In a recent private letter to a friend Mrs. Foote writes:

"As to Church Union in Canada, I never heard our missionaries discuss the question. What some seem to want here is a great machine. If they would leave the Churches alone, and let them go on with the good work, I am sure it would be better. . . . The talk of Denominations hindering the heathen from accepting Christianity is nonsense."

Social Service and Church Union

By Prof. W. D. TAIT, M.A., Ph.D.
(MCGILL UNIVERSITY, MONTREAL)

It is a curious thing that Unionists in their propoganda ignore the history of human society and the principles of human nature. This lack of historical and scientific prospective is very evident in a recent pronouncement of Dr. D. C. MacGregor.

His main claim is that church organization will solve social problems. If he has not forgotten his history, or if he will look the matter up, he will ascertain that human society was in one of its worst states when church organization was the most perfect. He will also find out that the great things of the world have been accomplished not by great organizations, but by great individuals. Christianity was given to us by an individual, not by an organization; so with the Reformation, the discovery of America, the discovery of the X-ray. Con the pages of science, art, politics and religion, and the same principle holds true. The great battles for civil and religious freedom against the tyranny of organizations rested upon the shoulders of noble and inspired individuals. Thus the greatest good to humanity came from and through individualism and not through organization.

It should be plain to all that the curse of the modern world is organization. Consider the industrial world, and you see its fruits. Organization has a stifling effect on people because it destroys personality, deadens refined, sensitive feelings and obliterates the genius of the individual.

In Social Service the all-important thing is the personal touch of the individual. Some, including Dr. MacGregor, are evidently of the opinion that the millenium can be produced to-morrow by legislation. Such people forget that all organic good must grow. It cannot be created by law. People cannot be made better, more moral, or sent to heaven by parliaments. The people who require social activity on their behalf are in the majority of cases the victims of organization. By adding more organization you only add fuel to the fire.

Far from denominational rivalry being a bad thing, it is decidedly good if used in the spirit of co-operation against which no one of us strives. But that spiritual power can be induced by external organization, foisted on us by legislation, is a foolish dream, unsubstantiated by our knowledge of human history and human nature. Spiritual power must come from the individual or not at all, and spiritual unity is not a necessary consequence of social or ecclesiastical legislation.

Dr. MacGregor's arbitrary statements are not supported by fact or fiction, and are contrary to all that we know of man as he goes about earning his daily bread and worshipping his God.

The War and Church Union

By Prof. CYRUS MACMILLAN, M.A., Ph.D., MCGILL UNIVERSITY
(Formerly Major and O.C. 6th Battery, Canadian Siege Artillery, C.E.F.)

The above phrase is the subject of an article in a pamphlet entitled "The Need of Church Union," by a group of Presbyterians, or rather by a group of Unionists. It is difficult to see why or how the war should be used as an argument in support of Union. For the war was a war for liberty,

while the methods of bringing about Church Union are methods that are false to every principle of liberty the world has known. The writer of the article in question admits that the chaplain services were organized "on the lines of co-operative administration," and that they "achieved a unity"—not union. He neglects to state that the chaplains did not abandon their beliefs when they entered the army, that no attempt was made to coerce them in one belief or one way of action, and that their creeds were still allowed to stand as symbols of all they admired and most wanted to be. He writes that "we had united worship at Church Parade, which involved our preaching to men other than those of our own Church," and from this he draws the surprising conclusion that "the alleged incompatibility of temperament between certain historic communions does not arise as a practical difficulty," when men are called to great tasks; he states further, with reference to the policy of the Chaplain forces, that "we were obliged to do these things because of certain facts which were made very clear to us regarding the outlook of men upon religion." The simple truth is that they were "obliged to do these things" because of circumstances over which they had no control. Every one who was at the front knows that conditions there resulted from the inevitable exigencies of war. The men as a rule were "obliged" to attend Church Parades like any other parade, and even when attendance was voluntary in the line, the men were ministered to by "chaplains of a creed other than their own," simply because it was not possible to attach to each unit a chaplain representing every denomination. What these facts have to do with Church Union in Canada it is not easy to determine.

Again we are told that "historical traditions are, in the face of the grim realities of life and death, simply irrelevant." This will be news to most of the men who fought. The writer probably means traditions in the Church here; traditions are of no value in the Church, they are of no value anywhere. It was "historical traditions" that were the bases of the glorious achievements of the Guards and the Highland Brigades. It was the memory of Gallipoli that gave undying power to the Anzac Corps and it was the story of Ypres and of Vimy that inspired the young Canadian recruit and caused every unit commander before an attack to remind his men of their traditions. When historic traditions are forgotten either in peace or war, there will no longer be glory upon the earth.

We are told further that "a Regimental Aid Post" is no place to advance denominational rights." It is likewise not a place to advance majority rights nor to talk of religious combines or superficial conformity in things of the spirit. But it was a place where we realized the glory of fighting or of dying for liberty and for all that our race has held dear, freedom and justice and belief in the rights of the minority.

The article states that the Chaplains "made" a second discovery, which was that "the failure of the Church to win the masses of men to some definite relationship with organized religion is due in part at least to the evils of denominationalism." In the opinion of a layman, and indeed of most men at the front, the failure of the Church, if the Church has failed, is not because of denominationalism, but of sensationalism; not because of poverty, but of materialism. The war taught men the glory of personal service and sacrifice and individual duty. Men came to know that they had in reality true religion as contained in Christianity, and they were sometimes surprised to realize that this was not the religion the Church had stood for at home. For at home the Church was too busy talking about organization and economic power and numerical strength and emotional fads and fancies to effect great spiritual results.

"The Church's hope," we are told in conclusion—presumably as a result of the war—"lies in the reunion of all who have accepted His divine charge and professed the one faith" . . . that the divided Church may be "restored to its lost unity and its lost authority in spiritual things." In other words, out of the war against feudalism and autocracy there has come a hope for a return to mediaevalism when everything was ordered on stated foundations, when there was one religious organization and none other, when all inhabitants of a land conformed outwardly to one observance and when all power was vested in one Church. The hope is for a return to what every student of history knows, produced the darkest period of Christendom, a period of spiritual death and intellectual sterility. And yet, in the same pamphlet, Dr. MacKinnon speaks of the Union movement as a "modern" movement, "with no slavish adherence to the past!"

To draw from the war lessons pointing to the desirability for one big Union is to court the ridiculous. The fact is that the war taught the folly of superficial uniformity. The men who marched from Berlin through Belgium were products of the same school, they did the same goose-step and conformed to a standardized behaviour operated by a great organization, a gigantic but ineffectual machine. The men who halted them at Mons and at the Marne were not standardized; they were distinct and co-operating units doing their work in their own way. Surely the units in the army of religion, co-operating under the Banner of the Cross, without loss of their individuality, can move forward to the same objective in the common campaign to spiritualize human life! In the war our units were distinct in themselves, they had their own traditions, their own methods,

their own particular tasks; but they were none the less effective against the standardized hosts of external conformity. In the war, too, individual initiative had a chance; it was not destroyed by a compelling of all to think alike. In the war men held silently to their own faith, but they had respect for one another; they learned the real meaning of tolerance.

The war was fought for liberty. It drove from the world the last vestige of pagan autocracy. It is pathetic to find in our own home country an attempt to coerce men and women into a gigantic Church and a reversion to methods for the destruction of which our youth died. It is estimated by one chaplain that in the Canadian army there were at least fifty thousand young Presbyterians who never had an opportunity of voting on Church Union. They have been disregarded by the Union Committee and by the General Assembly, an interesting fact which might well be mentioned in any article on "The War and Church Union." And we are told, as we were told in 1914 by another highly organized and coercive machine, that "it is the mind of the Master!" This kind of argument has little weight with those who have come back. For "over there" men fought for their belief in freedom of conscience in things secular and things of the spirit; they learned the value of co-operation rather than of standardized Union; they realized the power of individuality, rather than of superficial conformity; and, above all, they learned to mistrust the fictitious holiness and the tinsel and sentimental divinity which plans economic and material and numerical strength, and places breadth above spiritual depth, and which abrogates to itself the sole power of interpreting the will of God.

Unity and Church Union

Extracts from sermon preached by the Rev. Principal FRASER, D.D., LL.D.

St. Matthew, 16:3.—Ye know how to discern the face of heaven; but ye cannot discern the signs of the times.

St. Luke, 17:20-21—And being asked by the Pharisees, when the Kingdom of God cometh, he answered them and said, The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or there! for lo, the Kingdom of God is within you.

No Presbyterian congregation of Canada meets for worship in these days of distress in other than a subdued spirit. It matters not which side we have favored in the long-drawn-out controversial discussion of Church Union; we cannot but be deeply moved by the circumstances in which as a Communion we find ourselves now placed.

The most ardent advocate of the proposed Union would be utterly unworthy of human trust, if he jauntily welcomed the sacrifice of his Church's identity. He may believe that the Church of his fathers will best realize its spiritual traditions by being merged in the larger United Church of Canada, but if of Canadian birth he cannot contemplate without sorrow the prospect of separating—if not in spirit, yet in form—from the religious communion into which he was born, by which he was nurtured and for whose prosperity he prayed and toiled.

The strongest opponent of organic Union, on the other hand, who intends to put up a brave fight to be allowed to remain in the Church of his fathers cannot derive from that attitude absolute comfort; for he knows that the Presbyterian Church in Canada that is to be will differ vastly from that which has been. His too is the sorrow which the prospect of separation from friends always brings to the leal-hearted. And even the mere spectator of the movement for Union, who did not see his way to taking a very definite attitude to the question, cannot but be sobered by tender memories and fond regrets.

I shall try to avoid any controversial reference to this subject which is uppermost in our minds today; but it is the business of the pulpit to try to guide those in religious perplexity and to offer suggestions that have a bearing on the decision as to personal duty. And it seems that the time has now come when we must all face the necessity of a personal decision as Christians and as Churchmen. There are some of you doubtless who have reached your decision in advance. To you duty is absolute. You are out-and-out Unionists or out-and-out Presbyterians. But there are many to whom duty in this connection is a question of casuistry, that is, their duty will depend on circumstances; and all the circumstances have not yet clearly emerged. Now are there any considerations that may at the present time be helpful to such in arriving at a decision?

1. In the first place organic Church Union in itself is not an absolute Christian duty. Christian unity is a fact of religious experience; we are all one in Christ Jesus.

But the unity of the Church may permit of infinite diversity—as does the unity of nature. Uniformity may spell stagnation. Church history does not support the contention that organic

Union is an unmixed spiritual blessing. The other day in reading the first volume of "The Beginnings of Christianity," edited by Dr. Foakes-Jackson and Professor Kirsopp Lake, both personal friends of my own, I came upon this rather relevant paragraph: (Vol. 1, page 82.)

"When Christianity made its appearance, Judaism was one of the most active and vigorous religions in the world. Religious activity is, however, chiefly revealed in diversity, and it is almost impossible for a living Church to be a United one. When men feel intensely the need of communion with God, they differ most as to the means of attaining it. Vital religion is, after all, a great experiment and each man resolves to try afresh his own method."

Now to some persons the organic Union of the Canadian churches has appealed as an end in itself—a panacea for our denominational ills. Union in itself, however, will solve no problems. It will create endless new problems. Were it otherwise, it would be nothing to its credit. If Union be regarded as an achievement rather than a challenge, an end rather than a means, it will not prove an unqualified blessing.

Union for its own sake is an obsession with some of our friends who think they can read the signs of the times. I fancy that we all read the signs of the times pretty much according to the color of our spectacles. It is true, however, as Dr. Hensley Henson said in his famous sermon in St. Cuthbert's Parish Church, Edinburgh—and an Anglican Bishop, preaching in a Presbyterian pulpit is an expression of Christian unity which we all appreciate—that "there has come to all of us recently a new sense of human solidarity, of the unity of the race, and this new social consciousness must have its religious counterpart in a new catholicism. The Church must be catholic, not sectarian." Uniformity, however, is not necessarily a note of catholicity. Surely the spirit of unity may find expression in the co-operation of diverse forms and functions. And another sign of the times is the tendency to break away from over-centralization and to give free scope to individual talents.

(2) A second danger is materialism. Here is a big organization which the world may see and with which men must reckon. Here is a kingdom that cometh with observation. It has the power of numbers, of wealth, of social influence; and this consciousness of world greatness is apt to breed a materialistic self-complacency. Bigness is not an essential mark of spirituality, and the stronger the organization in the worldly sense the more is it in danger of losing its soul, of forfeiting the spirit which alone can be an abiding and universal influence. Jesus was at cross-purposes with the big ecclesiastical organizations of His day. He had only twelve followers and they were not very highly organized. But the religious influence of Jesus and His twelve disciples has surpassed that of the temple and synagogue, because it was essentially spiritual. "The Kingdom of God is within you."

(3) A third danger that threatens the United Church is a colorless theology. No Church will achieve worthy results in history which does not stand for correct thinking. How often have we heard the remark recently: "Who cares for the doctrinal basis of Union? This is a practical age. Social Service and Foreign Missions—these are the prime interests of the Church today. Let the Creeds and Confessions rest in peace." Now a sign of the times is that thoughtful men are forsaking the Church, because they are not intellectually ministered to. They find that the pulpits are often making emotional appeals with little regard for scientific accuracy of statement; or that they are using the old terminology which has no meaning to the modern mind. Our best religious leaders are feeling the urgency of training our preachers in modern criticism, the new psychology, the latest science, in order that they may not insult the intelligence of their educated hearers. I should be among the last to plead for a return to the old orthodoxy, but I would most earnestly contend for the methods of study and thought and research which produced the old doctrinal statements and made them a living influence in their age.

Now the United Church has adopted a basis of doctrine which is a palpable compromise between two systems of theology. I have an enthusiasm for the catholic creeds, even the Athanasian Creed, for I interpret these creeds historically, as the banners: about which the forces of social progress and religious freedom rallied. I subscribe to the Westminster Confession of Faith, for it represents the work of rugged thinkers, who dared to face the questions of their day and to give religious answers to them. I have the warmest regard for the sermons of John Wesley, for they are largely doctrinal sermons which achieved wonderful practical results. But to use the language of the catholic creeds as a modern statement of the Trinity of Christian experience, to use the language of the Westminster Divines on the fall of Adam and Eve, in order to explain the depravity of modern society, to use the language of John Wesley to express the new evangelism, is surely not in the interests of correct thinking, not to say of intellectual integrity. It is not a good omen that the United Church should enter upon its career, almost boasting of its freedom from doctrinal trammels and presenting a theological document which indicates practically the cessation of vigorous and honest thinking.

(4) Still another danger is that the large national Church becomes a political organization, seeking all sorts of social and industrial reform by legislation and other external pressure, dictating to the politicians and busying itself in the temporal affairs of life, forgetting that its function is spiritual, to render a religious ministry, to bring God near to men in their daily experience and to make the ideals of the unseen spiritual kingdom a force for righteousness in this present world. The ideal of many enthusiasts for a United Church is to be a social and political power—to get what we want from legislatures—to use the methods of the world for reforming the world. God help the Church which does not cultivate the mystic!

These are some of the considerations that make us realize that organic Union in itself will not usher in the millenium and that the United Church must itself be evangelized and must keep up a constant struggle against its own inner temptations, if it is to be an effective instrument for bringing in the Kingdom of God. "For the Kingdom of God cometh not with observation; nor shall men say, Lo, here! or, there! but lo, the Kingdom of God is within you."

II. In the second place, it is easy, too, to state some of the peculiar temptations that will beset the Presbyterian Church as it continues its life under new conditions.

(1) The prime danger is sectarianism—that it degenerate into a mere sect. Nothing could be more disastrous to its spiritual usefulness. Our fathers fought against all tyranny—ecclesiastical and political—based on "Divine Right." To hark back to the New Testament for the exclusive authority of the Presbyterian system will win only the contempt of biblical scholars, and to seek to bind upon the intellect of the Church for all time the theological statements of the Westminster Confession of Faith will alienate the sympathies of thoughtful people. The present protest against sacrificing the Presbyterian Church in Canada, born in an atmosphere of controversy, is in danger of becoming sectarian; and if the Presbyterian Church is not comprehensive, scholarly, progressive, catholic, it may preserve the form, but will not perpetuate the spirit of its best traditions.

The Presbyterian Church has been perhaps the most catholic of any of the Canadian churches. For admission to its membership it simply asks that the candidate be a disciple of Jesus Christ, and it acknowledges as valid the various forms of baptism and confirmation practiced by the sister churches. The Anglicans insist on the laying on of hands by a diocesan bishop, the Baptists on adult baptism by immersion, the Methodists on vows regarding things that are morally indifferent; and to that extent they are all sectarian. In matters of doctrine, too, the Presbyterian Church has been thoroughly comprehensive. There has never been the slightest disposition to bind its members, ministers, or teachers down to the letter of the Confession and Catechism. These are subordinate standards, and large liberty is allowed in interpreting them in their historic setting.

It is a significant tribute to its catholicity that since the union of the Presbyterian churches in 1875 no minister or professor has been disciplined for heresy by the General Assembly—a striking contrast to the heresy trials that have vexed the Presbyterian Church in the United States and some of our sister churches in Canada. Absolutely essential to the continued usefulness of the Presbyterian Church in Canada will be the perpetuation of its comprehensive, tolerant, catholic spirit. Absolutely fatal to its usefulness will be its becoming the representative of mere tradition, literalism, reaction, obscurantism.

(2) A second danger that confronts the Presbyterian Church is that by seeking merely to preserve its own life it may cease to be a missionary institution. Those who identify themselves with this conservative movement should listen to the profound words of Jesus—"Whosoever would save his life shall lose it; and he that loseth his life for my sake shall find it." A communion that begins its new existence with the motive of self-preservation has not the same chance in the spiritual Kingdom as a communion that begins with the generous purpose of losing its life in serving the cause of humanity.

It is unlikely that in this congregation there are not persons who cannot see eye to eye on this burning question of the organic Union of three Canadian Churches. A sword has been brought to our communion and to our congregations. Friend will separate from friend. Even families will be divided. We must allow absolute liberty to one another in deciding on our course of action. No one of us can dictate to another his personal duty. But we should part—if the time comes when we must part—in a brotherly Christian spirit. For in such a spirit of good will as will allow for the closest possible co-operation between the Presbyterian Communion and the New United Church as will allow for the possibility of a federation of the Protestant Church of Canada.

Everyone who loves his country and wishes to see the Kingdom of Christ extended in Canada must pray and work that all our religious organizations may serve the purpose of our common Master. If the United Church of Canada can give an impressive witness to the world that Christians may forget their differences and combine their forces in the cause of righteousness, let us wish it God-speed. If the Presbyterian Church can prove that a body of consecrated Christians

may so devote their talents to missionary service as to secure marvellous results in the realm of the spirit, let us wish it God-speed, Into which ever of these two communions you may enter, or if into neither, you may make your life count for a great deal, if you will cultivate the spirit of brotherly kindness to all other workers in the things of the spirit, if you will put away all envy and prejudice and ill-feeling, if you will always remember that mercy is better than sacrifice and if you will seek first the Kingdom of God and His righteousness.

The ecclesiastical future is very obscure. We know not whither we are going; but whither He goes we know the way. He is the way and if we follow the path of unselfish service, we shall be where He is, sharing His life of usefulness and His joy of ministry.

And now to the Father, Son and Holy Spirit be ascribed by us and by the whole Church as is most due, the Kingdom and the Power and the Glory for ever and ever. Amen.

Statement Issued by the General Executive of the Presbyterian Church Association on June 13th

The federal sub-executive of The Presbyterian Church Association state that the General Executive of that body, representing all the provinces, will be announced in the course of a few days. In the meantime, they have issued the following statement:—

"The General Assembly has passed its Union resolution and is taking the necessary steps to put it into effect. We are advised by most eminent counsel that the Assembly Council is beyond its powers. We believe that no body of men, however constituted, has the right to put an end to the Presbyterian Church and put us into another communion against our judgment, and in humble dependence upon Almighty God, we purpose continuing the Church of our fathers. We call upon all in our communion who love the Presbyterian Church and wish to see it continued, to stand fast, assuring them that with the blessing of God there is going to be a Presbyterian Church from coast to coast, notwithstanding the resolution of the Assembly. Steps are being taken as rapidly as possible to effect a thorough organization of those opposed to the Assembly's action. Though the people of the Church have not as yet had an opportunity to express their opinions on the question of Union under the terms of the Bill, they have an inherent right to do so, and we purpose giving them an opportunity if not to vote, at least to express their opinions publicly. We counsel every local unit of the organization to continue their work for the constitution of our Church and religious liberty.

"We have reason to be satisfied with the showing made by our forces in the Assembly. We made gains at this Assembly, as we have at every Assembly since 1916. We know of no supporter of our cause who has deserted it, or intends to, and we have won recruits and expect to win many more.

"We counsel all Presbyterians to support the missionary work of our Church. Our devotion to our Church should not lead us to withdraw our support from these servants of our Lord, who are so faithfully serving Him at home and abroad. Rather we should increase it. We further counsel all Presbyterians to do all that they may, consistent with their principles, to maintain the unity of the local organizations. But our people, having been denied the ballot, must be given all opportunity to learn the meaning of the measure passed by the Assembly and to express their opinion thereon.

"If our people are to be taken into another communion, they must be fully informed of the meaning of the measure.

"The Assembly has passed a resolution seeking negotiations with those who do not concur in its Union resolution. We are willing to negotiate, though it would have had better prospects of success had it been offered before the measure was passed, but now it can only be upon the basis of two principles—(1) that we be left the constitution and organization of the Presbyterian Church, and (2) that congregations be given an opportunity of declaring whether they wish to go into Union or remain with us. We need the constitution and organization which the Unionists intend to scrap. We believe that Christians cannot be taken from one communion and thrust into another against their will, and that it is not right to attempt it. On such terms our advisers are willing to enter into negotiations. We wish to maintain fraternal relations with all branches of the Protestant Church and co-operate with them in all such work as we may do in common, but we believe ourselves in duty bound to the great King and head of the Church to resist a measure so autocratic as that passed by the General Assembly of 1923. With confidence we call upon our friends in every part of the Church to stand fast in continuing the Church of our fathers."

(Signed)

PRINCIPAL

REV. DANIEL J. FRASER, D.D., LL.D.

REV. GEORGE DUNCAN, D.D.

REV. ROBERT W. DICKIE, D.D.

MESSRS. THOMAS MACMILLAN, Toronto.

C. S. McDONALD, Toronto.

Statement Issued by the Executive of the Montreal Branch of the Association

Seeing that the majority in the last General Assembly has taken action which is deemed unconstitutional and illegal, it was resolved in conjunction with the other Provincial Executives, as the only course now open to authorize legal counsel to take such action as they may deem necessary at as early a date as possible.

The General Executive also expressed its approval of the plan to appoint a Federal Organizer who shall give all his time to co-ordinating the different organizations which are working to defend and preserve the Presbyterian Church in Canada.

Plans have also been made to reach as many as possible of the rural as well as the city constituencies with the living voice. As this work cannot be carried on without money, it was decided to raise a fund which would be ample to meet all legitimate demands. Contributions as generous as possible may be sent to C. S. McDonald, Brampton, Ontario, and Purvis McDougall, 130 St. James Street, Montreal.

To Rev. J. W. MacNAMARA, M.A., 73 Simcoe Street, Toronto.

Please enroll me among the number of those who protest against the consummation of Organic Union with the Methodist and Congregational Churches on the basis of the legislation approved by the General Assembly of 1923.

Name.....

Address.....

Please also accept the enclosed contribution to the funds of The Presbyterian Church Association.

RECEIVED

JUL 28 1920

Mr. Speer

DNYANODAYA

June 17, 1920

CHURCH UNION IN INDIA

Dnyanodaya
The Latest Phase June 17, 20

We commend to the careful attention of our readers two important sets of resolutions on the Church Union question. It will be seen that the Trauquebar and Bangalore pronouncements are being subjected to very careful examination by missionaries. These two important pronouncements are being approached very guardedly by Indian Christians also, several of whose leaders met in conference at Bangalore in the closing days of May. Both these conferences, that of missionaries at Kodaikanal and that of Indian leaders at Bangalore, agree on an aspect of this subject which we have always regarded as the most important of all. We refer to intercommunion. For us this is the 'acid test' of all union movements, and it is by this test that we ourselves are estimating the worth of every step towards union. In our judgment, if intercommunion is not heartily welcomed by Anglicans and Freechurchmen, pastors and people alike, all talk about union is worth little, especially in view of what Canon Lacey and Canon Temple have been saying in England recently. Whatever happens, our own ideal is that of John Wesley: 'I desire an offensive and defensive alliance with every soldier of Jesus Christ.'

1. Resolutions Adopted at an Informal Meeting of Presbyterian and Congregational Missionaries at Kodaikanal.

On May 16, 1920 a group of missionaries belonging to various Presbyterian and Congregational bodies in India (including the S. I. U. C.) met in the American Church at Kodaikanal and discussed questions pertaining to union among themselves and between them and the Anglican Church. As the time for the meeting was short a committee was appointed to draft resolutions expressing the sentiment of the meeting. This committee met twice and on May 21 brought in its report to another meeting of these missionaries. The report was considered in detail, amended and adopted as below. It is of course clearly understood by those present that these resolutions are unofficial and binding on no one, but at the same time those present, coming from American, Australian, Canadian, and Scotch Presbyterian Churches and from American and English Congregational Churches, trust that their resolutions will be considered by those to whom they are sent, that action consummating the union among themselves may soon take place and that they may then all advance together to consider the question of union with the Church of England in India.

In the two meetings not less than forty missionaries were present. The Rev. J. S. Chandler of Madras presided at the first and the Rev. C. G. Marshall of Attingal at the second meeting. The Rev. J. J. Banniga acted as secretary at both. The members of the sub-committee were the Revs. Taylor and Smith of the Canadian Presb. Mission, Hazen and H. Fairbank of the American Marathi Mission, Howard of

the American Presb. Mission of W. India, and Marler, Scudder and Banniga of the S. I. U. C. The following resolutions were passed:—

1. We are agreed that the ultimate object we should keep in mind in all discussions of Church Union is the unity of the whole Christian world. We believe that the Lord wished all His followers in this world to be one both in spirit and in outward manifestation and we therefore feel that we should ever keep that goal in mind.

2. As a step toward that ultimate goal we believe that those bodies nearest to each other at present in doctrine and polity should become one in organisation as soon as possible. In thus uniting they should attempt not to make their organisation so rigid that it could not be easily adapted to further and broader union with other bodies.

3. In conformity with these thoughts we believe the time has come when all those bodies in India commonly known as Congregational and Presbyterian should become one in organic union. We therefore urge that all Presbyteries and Church Councils which are now considering the Basis of Union and Draft Constitution drawn up at Allahabad in April 1919 should, as soon as possible, pass resolutions looking to the consummation of union among these bodies. We further urge that steps be taken to invite other Free Churches to consider these proposals favourably.

4. In regard to doctrine we believe that the Church of this century should not depart from the truth accepted by the Church in all ages, and yet we also believe that no organisation should so bind either a local church or an individual member that there will be no liberty of thought and expression, for we hold that among the great heritages that we have received from the past, liberty to worship God according to one's conscience is one of the greatest.

5. In regard to polity we believe that the teaching of the New Testament and the example of the Apostolic Church show us that the Holy Spirit is ready in every age to lead the Church into that form of government which is best for that age. While recognising the disadvantages resulting from our divisions and diversity in outward organisation, we believe that these have ordinarily been due to deep and earnest conviction and have not been altogether unfruitful of good and we maintain that any real union of the Churches must be on the basis of a frank recognition of the validity and regularity of the ministry and membership of the negotiating Churches and we urge that in the meantime intercommunion should be permitted and encouraged in every way possible.

6. Although up to the present negotiations for union with the Anglican Church have been carried on by the South India United Church alone, we believe it would

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be more satisfactory if these negotiations were hereafter carried on by the official committees of the bodies represented at Allahabad and that these committees, together with other representatives if thought best, should meet to frame suggestions for use in future conferences with the representatives of the Church of England in India.

2. Resolutions passed at the Fourth Bangalore Continuation Conference, held May 27-31.

1. That this Conference of Indian Christians consisting of members belonging to the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian, S. I. U. C. and Syrian (Mar Thoma and Jacobite) Denominations, held at Bangalore, is of opinion that the several Denominations of the Christian Church are in all essential respects within the one Church Catholic and that, in the interests of true Christian fellowship and for the extension of the Kingdom of Christ in this land a recognition of the equal status of the Denominations within the one Body of Christ and of their ministries as of equal validity, is necessary.

2. That such recognition should be given effect to along the following lines:—

a. Ministers may receive due authorisation to minister fully and freely in the Churches of other Denominations, it being understood that the above authorisation is not to be regarded as reordination or as repudiation of the present position of their ministers as validly ordained. Ministration would mean preaching (interchange of pulpits) and administration of sacraments.

b. All the Denominations should recognise fully the members of one another and admit them to the Lord's Table.

3. That, in the opinion of this Conference, further negotiations toward union of an organic character should not take place until the above two resolutions have been given practical effect to, and until the Indian Churches have attained financial and administrative independence, which, it is hoped, will conserve the best elements of Indian religious experience.

4. That the above resolutions be communicated to the Lambeth Conference, to the press and to all authorities concerned.

OUR CHURCH
— AND THE —
Proposed Substitute

Address Delivered By
MR. T. McMILLAN
AT
ST. ANDREW'S CHURCH
TORONTO

October 12th, 1922



Issued by the
Presbyterian Church Association

Office: 73 Simcoe Street
Toronto

OUR CHURCH AND THE PROPOSED SUBSTITUTE

I am sure it is with sincere regret that we find it necessary to assemble at this time in convocation—to protest against the proposed action on the part of the General Assembly and their Union Committee. We are gathered here prepared to **Defend and Pledged to Continue The Presbyterian Church** as at present constituted. The Church of our choice, so much needed amidst the unrest throughout the world today—a Church with a positive message.

It is not with any unkindly feelings toward those who may think otherwise, and who may desire to make a different choice, many of whom are my personal and intimate friends, that I speak, and I am sure we will regret exceedingly to see them “going out” from our midst, should the proposed union ever take place.

We Stand for a Church which we Believe is Founded on The Word of God, and stands for the great Fundamentals of the Christian Faith, for which our forefathers fought and died.

We stand for a Church whose form of Church Government gives it the stamp of individuality—a Church which conserves Christian Liberty, which stands as a bulwark against Ecclesiastical tyranny—a Church that conserves Evangelical order, which holds itself in absolute subjection to the will of The King of Kings, whose Government is Representative and Constitutional, with power regulated, rights guarded, and order maintained, a Church which, by its Graded System of Church Courts based upon the Unity of the Church, throws a sacred shield around the individual, most effectively protecting the humblest member against injustice born of local prejudice, by a process of appeal from Session, to Presbytery, Synod and General Assembly, until the entire Church is heard in the matter.

DOCTRINAL SYSTEM

As to its Doctrinal System (it is not my purpose to enter into, nor is it necessary to enter into any lengthy defence).

It is logical, it appeals to the intellect and conscience.

Among the sturdiest systems of modern centuries is the Calvinistic, what a builder of strong character it has been, and is to-day. When we think of the men of Geneva, of Holland, the Huguenots, the Scotch Covenanters, they have been and are, the men of push, of iron nerve, of fixed convictions of deathless courage, lovers of liberty and law and of education.

This is the Church we are asked to surrender to a Church Combine, such as is founded on the proposed basis of Union, a Basis built up on innumerable compromises.

Do the people of our Church know that in the proposed basis of union it is not required of a minister that he accept the doctrinal statement as his confession of faith, and that during his ministry he would teach in harmony with it?

In the proceedings of the second conference on Church Union (page 19), certain questions were recommended to be asked a Candidate for Ordination, question "C" was as follows:

"Do you believe the statement of doctrine of the United Church, as you understand it, to be agreeable to the teachings of the Holy Scriptures and is your confession of faith in agreement therewith, and as a minister of the Church do you pledge adhesion thereto?"

This would mean, of course, that a Minister in coming into the Church not only accepts the doctrinal statement as his confession of faith, but also during his ministry would teach in harmony with it.

At this stage the Doctrinal Committee was approached by a minority, who do not subscribe to a creed, and to prevent their withdrawal, which was threatened, the question was dropped, and the Basis as it now stands does not require any Minister to promise that he will teach in harmony with the doctrinal statement, hence it

is not an organic part of the "Basis", it is only a condition for entrance to the work of the ministry, not a regulation principle as to teaching.

Do the people know—that if a Minister, who at ordination accepts the doctrinal statement afterwards ceases to believe it, and becomes a Unitarian, a Universalist, a Christian Scientist, or a Roman Catholic, (all of whom claim to teach in harmony with the Bible) the proposed "Basis" furnishes no means of discipline to protect the people from such teachings?

No means is provided for the suspension or deposition of such a person from the office of the ministry, the Settlement Committee may transfer him to another place but so long as he can find people to listen to him, he may go on wrecking congregations without limit.

Many of the Unionists support this proposed union on the grounds that "We may preach what we like". It will thus be seen that the people have no official guarantee that a Minister will continue to teach in harmony with the doctrine he accepted at Ordination, and they have no protection should he cease to do so, other than to leave the Church and allow him to go on as he likes.

There are other reasons suggested against the Basis of Union; such as—

1. It leaves an open door to error in teaching.
2. It takes away the liberty of the people in Church Government and substitutes a very undesirable increase in **Ecclesiastical Rule and Authority.**
3. It has no place for the Scriptural office of ruling Elder, so long the strength of the Presbyterian Church.
4. It will mean disruption, division and smaller congregations instead of Union and larger congregations.
5. It will lead to widespread and prolonged litigation and strife over church property of every description, now held in trust for the Presbyterian Church.

A few men notably connected with universities and colleges, after years of agitation, upon

a vote of one third of our Church, a vote largely composed of Missions supported by the Church, and by many not Presbyterian at all, have usurped the right of the people, and propose by Act of Parliament to legislate the whole Church into the United Church, and blot out the Presbyterian Church, and ask the law of the land to hand over to a new Church combine, the people, property, and trusts held in trust for the Presbyterian Church.

For example, the older central City of Montreal has eight large congregations with an average of nearly eight hundred members. These all voted against a Church merger and the eight of them gave a combined vote against it of more than two to one.

In the same city and suburbs are eight missions, largely non-Presbyterian, knowing little of the question and ready to vote as directed. Three of them, English, gave communicant votes, fifty-nine Yea, one Nay. Two French, 107 Yea, seven Nay. Point Aux Trembles Schools, French, chiefly children, seventy-two Yea, seven Nay. One Ruthenian mission, fifteen Yea. One Chinese mission, thirty-one Yea. Total, 234 Yea, twelve Nay.

Each of these Missions was reckoned by the Union Committee as a congregation, and they thus offset the votes of the eight congregations, Erskine, Creseent, St. Paul's and others larger still, that support them. (This is one local illustration. Others might be given from other parts of this central section).

Vote in City of Toronto

In the last vote on Church Union in the City of Toronto, with a communicant list of approximately 29,048—covering about forty congregations, the vote stood as follows:

For Union	5,610	or	19.31%
Against Union . . .	5,535	or	19.05%
Not voting	17,903	or	61.64%

Total . . . 29,048 100.00%

The People are the Church, and the several votes of the General Assembly do not represent

nor express the feelings of the People of the Presbyterian Church.

Some one has said, the union of the Presbyterian, Methodist and Congregational Churches was necessary to build up a bulwark of Canada's endangered Protestantism.

There seems to be a notion that the Roman Catholic Church is going ahead in Canada at the expense of Protestantism.

THIS IS NOT SO

The proportion of four leading denominations to total population in the census of 1911 was:

Roman Catholic	39.31%
Presbyterian	15.48%
Methodist	14.98%
Anglican	14.47%
	————— 44.93%

Of what greater strength will a united church composed of the Presbyterian, Methodist and Congregational Churches be than the three Churches as they now stand?

The four leading denominations according to the census of 1911 were as follows:

Roman Catholic .	2,833,041
Presbyterian	1,115,324
Methodist	1,078,992
Anglican	1,043,017
Total.....	————— 6,071,274

or eighty-four per cent. of our whole population.

The percentage of increase for the total population in ten years 1901-1911 is a little over thirty-four per cent. The percentage in the Roman Catholic Church is twenty-seven per cent. and of the four leading denominations none have kept pace with the general increase.

One would have hoped that the largely increased vote against Church Union at the last poll would have opened the eyes of the Union leaders to the growing dislike of their proposals, and we may be sure that as our people become aware of the nature of the proposed legislation, the real meaning and purport of the basis, and all its acceptance implied, the more their opposition will increase. But no—the Union Committee, or at least a majority of them have gone

on in their wild and mischievous course, without the support or at least two-thirds of the Church, and propose now to legislate the whole Church and their property and trusts into the Union Church, and how pitiful it is to hear them plead their cause under the pretext of—

Liberty of Conscience,	Call of the West,
Divine Leading,	Fear of Fighting
Rights of Majorities?	against God,
(a presumed majority)	Outworn Creeds, etc.

and have become blind and deaf to the will of the people of our own Church, and the actions of many of them savor too much of the Spirit of the Hun, against which our Empire and Allies fought so hard.

What unanimity can be found in a vote of 113,557 out of a total membership of 338,222, where obviously over forty-five per cent. did not vote at all.

But they say—"We have pledged our word to the Methodist and Congregational Churches."

Have We? Some Unionists fear that they have made a great mistake. Have they the courage to come out honestly, turn back and say so to our Methodist and Congregational friends, and be honest about the matter, rather than disrupt the Church and take a remnant of the Church into Union, to be smothered in the United Church.

In the proposed legislation recently considered by our Union Committee, and by the joint Union Committee of the negotiating churches, it is proposed to legislate us by Act of Parliament, as a whole Church into the United Church, and put the onus or responsibility on us of voting ourselves out of the United Church. (See section 8a of the proposed Act, page 10).

Surely this is a somewhat ridiculous attitude to assume on a vote of one-third of our members, ignoring the fact that the majority on the Union Committee represent only one-third of our people at the time the last vote was taken and a percentage that would no doubt be reduced considerably on a new and fair vote of the people, with all the documents before them, and it is

quite evident that many who voted for the principle of Union, have had a change of heart.

SURELY—We who are the Presbyterian Church in Canada do not propose to be driven by legislation into the Union, either by illegal use of our Church Courts, or by the votes of strangers to whom we have as a Church extended the helping hand.

Let us also bear in mind that the Synods east of the Great Lakes representing a membership of upwards of 258,750 or about three-quarters of the whole Church, must have some further consideration before such a step is taken.

IS IT REASONABLE? Is it to be expected that a little local and temporary friction or overlapping in some remote districts and mission fields should be the cause of the overthrow and disruption of the whole Church?

THE WHOLE SCHEME IS FUNDAMENTALLY WRONG.

For my own part I do not believe it is necessary to establish an organic union of the three negotiating Churches in order to realize the prayer of our Lord. (John 17).

The Prayer of Christ goes far deeper than any outward organization.

UNITY IS NOT UNIFORMITY.—Unity is born not manufactured. When differing Communion show one spirit, when differing faiths can look to other Communion and be filled with joy because Christ is there, when they can see the different denominational banners borne forward in the very thick of the fight against Sin and Unrighteousness, and can see Loyal Divisions of God's Mighty Host battling down strongholds of iniquity, and can thank God for them—

THEN WE WILL HAVE REAL UNITY.—It is a spirit, not an organization.

Let me quote from the Rev. Marcus Dodds of Edinboro:

“THAT THEY MAY ALL BE ONE” John 17.

This text is often cited by those who seek to promote the Union of Churches but we find it belongs to a very different category, and much

higher region. That all churches should be under similar government, should adopt the same creed, should use the same forms of worship **even if possible is not supremely desirable**, but real unity of sentiment towards Christ and of zeal to promote His will is supremely desirable. Christ's will is all-embracing, the purposes of God are wide as the universe and can be fulfilled only by endless varieties of dispositions, functions, organizations, labors. We must expect that as time goes on, men, so far from being contracted into a narrow and monotonous uniformity will exhibit increasing diversities of thought and of method, and will be more and more differentiated in all outward respects. If the infinitely comprehensive purposes of God are to be fulfilled, it must be so. But, also, if these purposes are to be fulfilled, all intelligent agents must be at one with God and must be so profoundly in sympathy with God's mind as revealed in Christ, that, however different one man's work or methods may be from another's, God's will shall alike be carried out by both. If this will can be more freely carried out by separate Churches, then outward separation is no great calamity. Only when outward separation leads one Church to despise or rival or hate another is it a calamity. But whether churches abide separate or are incorporated in outward unity, the "desirable thing is that they be one in Christ, that they have the same eagerness in His service, that they be as regiments of one army fighting a common foe, and supporting one another, diverse in outward appearance, in method, in function, as artillery, infantry, cavalry, engineers, or even as the army and navy of the same country, but fighting for one flag and one cause and their very diversity more vividly exhibiting their real unity".

UNIONIST ASSUMPTIONS.

In many speeches and articles on the proposed Church Union it is interesting to observe the continually expressed assumption that a scheme of Church Union is necessarily a desirable thing in itself, unless clear evidence is shown to the contrary. As a matter of fact, a proposal to do

away with a great historic Church should surely require the burden of proof to be upon those who desire the change. The more closely the Unionist's literature is examined, the more is it seen that the arguments for Union are largely composed of unwarranted assumptions.

One gratifying result of the discussion that has taken place is that only very rarely do Unionists to-day resort to Scripture for arguments to discomfit their opponents. It was not so in the earlier stages of the controversy, for at that time it was not uncommon to have the opponents of Union charged, by implication at least, with refusing to carry out the plain teachings of the Master.

But many of our Unionist friends continue to assume that, although less than one-third of the Church Membership, expressed themselves in favor of union, yet because that number constituted a majority of those who voted, therefore a majority of the Church as a whole are favorable to their cause. In other words they argue that those who did not vote may by their silence be considered as acquiescing in the proposed change.

It has been repeatedly pointed out that in business life such an argument could not prevail for a moment. In the amalgamation of banks, in the selling out of business undertakings, and similar enterprises, it is nearly always provided that an actual majority of shareholders must express themselves in favor of the proposal. A similar analogy may be found frequently in civil life. Take the most recent federal legislation known as the "Bankruptcy Act", and you will find there written that creditors who prove their debts and whose proofs are admitted and who do not vote on the debtors' proposal shall be reckoned as voting against it.

No British country has ever sanctioned legislation by which those who refrain from voting on any measure can be counted as being in its favor.

This phase of the subject will necessarily receive careful consideration by the Parliament of Canada and the various Provincial legisla-

tures when the matter of Church Union comes before these various bodies. British Legislatures have always prided themselves on their legislative adherence to the provisions of existing contracts. The property held by the Presbyterian Church in Canada to-day was contributed in large measure by men who have long since passed away.

It is a simple truism to say that the great part of this property would never have been given to the Church had the donors contemplated such a radical change in Church doctrine and government.

It is safe to predict that nothing short of an overwhelming vote of the Church membership would induce any of our legislatures to disturb existing trusts. It is the special pride of British institutions to respect invariably the Rights of Minorities, so that even on the Unionists' own assumption of numerical strength, they will assuredly meet with serious difficulties in any attempts to transfer the Church property by legislation.

When we study the history of the Union Movement during past years, and when we think of the unrest it has created both in pulpit and pew, and the division it has created in congregations one cannot but feel that it was and is a very ill-advised movement, to lance upon a Church entrenched throughout the world as is the Presbyterian Church to-day, and at a time when the Church was beginning to realize as never before her responsibility to the great call of the world.

The people are the Church, they compose the Church, they support the Church, and they must be consulted in such a crisis as this, and for one-third of the members to coerce the remaining two-thirds into Union is most unreasonable and unjust, and will not be accepted by the majority, and the necessity for such action is not supported by the facts as presented to the General Assembly.

Some one has said recently,—That the Clergyman who is doomed to serve a co-operation or Union Church and fill the place of three or four

Pastors will be a mere preacher, and not a Pastor, and will have scant time to visit the sick, comfort the dying, and console the bereaved.

There have been more miserable controversies and dissensions in our own Church on this question than with other denominations for years past.

Many a Pastor is now thinking seriously of the division of his congregation where heretofore peace and harmony have prevailed, and this thrust upon them by many who have nothing to fear under the new Basis, where some active Unionists have seen to it that provision has been made to protect them, as the college professors do not come within the grasp of the Settlement Committee.

In view of the acute crisis that is now upon us, we ought by every means take steps to avert the crisis, and to submit to our legal counsel for consideration and action, the whole of the proposed legislation, and prepare for facing disruption should the proposed legislation be pressed.

In connection with the proposed legislation may I briefly state a few facts as to the proceedings in our Union Committee:—

At the first meeting of the present Union Committee of our Church the following resolution was unanimously adopted:—

Whereas the General Assembly at its meeting held in Toronto in June, 1921, resolved to take such steps as may be deemed necessary to consummate Organic Union with the negotiating Churches as expeditiously as possible.

Whereas before Organic Union can be consummated, it will be necessary to secure legislation from the Parliament of Canada, and the several Provincial legislatures.

Now therefore this Committee on Union, of the General Assembly, in meeting resolve:—

1. That the ablest legal counsel be obtained, they to consider and report fully upon the legal steps involved in the proposed Union.
2. That all documents bearing on the proposed Union (including the resolution of the Pres-

byterian Union Committee, Dec. 15th, 1914, conserving the rights of individual congregations) be submitted to the above-named counsel for their consideration, and that they be asked to report to the Committee all the steps necessary to consummate the proposed Union, submitting therewith copies of all proposed bills to be submitted to the Parliament of Canada and the several legislatures.

3. That on completion of such documents, they be submitted to the members of this Committee for consideration, at least thirty days before the meeting of the Committee to consider the same.

When this resolution was adopted unanimously by our Union Committee, it was distinctly understood, that such investigation and drafting of proposed Bills was to be by Counsel for and on behalf of the Presbyterian Church as a whole, and with a view of protecting the Presbyterian Church in every particular.

The Presbyterian Union Committee was called to meet at Winnipeg prior to the meeting of the General Assembly, when an Interim Report was presented by Counsel. May I read a few quotations from this report?

Page 9 of the report reads:—"Before such Legislation can be drafted the basis upon which the funds of the Presbyterian Church, and the Colleges under its control, are to be dealt with must be definitely decided upon.

As to congregational property there is no special problem, each congregation can decide for itself the question of Union or no Union, and of course will have that right. But as to the division, if any, of the general funds and the Colleges, there is much more difficulty.

The mere general statement that proper provision is to be made to guard the rights or privileges of any minority which may be opposed to Union is not sufficient foundation for the working out of the concrete legislation. There is in the constituting instruments of some of the Colleges very definite obligations as to the Standards of Theology and Church gov-

ernment to be adhered to, a departure in some respects from these standards may possibly be involved, in the carrying out of the proposed union, and while that result will not necessarily be a bar to the obtaining of the desired legislation the position in this respect is important in deciding as to the Basis of Division.

If Union be proceeded with and there should be a minority not desirous of entering the new organization, it will, given fair and generous treatment to that minority, in all probability be possible to obtain the necessary legislation, with unfair and ungenerous treatment by the majority, the application for the alteration in status will almost inevitably fail.

It will necessarily take much time, and involve much thoughtful consideration to make an equitable division of the assets of the Presbyterian Church, and it is, in the opinion of counsel, advisable to obtain as a foundation the general enabling legislation above indicated and to have in that legislation ancillary provisions for the working out of the desired apportionment of the funds, Colleges and assets of the Presbyterian Church.

It is recommended, therefore, that the Committee now make to the General Assembly an interim report and ask for authority to proceed with the preparation of legislation in such form and from such legislative bodies as counsel shall advise, but with the distinct condition that such legislation, in order to protect to the fullest extent the rights and interests of those members of the Presbyterian Church who may **not desire** to enter into the proposed Union.

After consideration it was unanimously agreed:—

1. That Counsel be instructed to prepare such draft Bills as would be necessary to the consummation of Union with the Methodist and Congregational Churches, which would give effect to the resolution of Assembly of 1921.
2. That Counsel be instructed further to prepare such Legislation as will conserve the rights and interests of all parties involved,

in consouance with the memorandum of Counsel.

At this meeting there was no suggestion that the drafting of such Bills was to be by any other than the Counsel appointed by and for the Presbyterian Church.

The Presbyterian Church Committee were called to meet on the 20th of September, and on the 9th of September a letter was addressed by the convenor of our Union Committee, to the members of the Committee, enclosing a draft of the proposed Bills, and stating:—

that “this document has been prepared by Counsel under instructions from the Joint-Committee on Law and Legislation through its sub-committee in accordance with resolution passed by the General Assembly at its meeting in Winnipeg in June last.”

At the meeting of the Presbyterian Union Committee on the 20th of September, inquiry was made by members of the Committee, as to whether the report submitted was the report of our Counsel, when it was admitted that it was not, and that Mr. R. S. Cassels, K.C. had withdrawn as Joint Counsel.

In a statement by the convenor of our Union Committee in the Presbyterian Witness of October 5th, he states: “These Bills have been prepared by Mr. G. W. Mason, K.C., Mr. McGregor Young, K.C., under the supervision of Hon. N. W. Rowell, K.C., Angus McMurchy, K.C., and Mr. J. T. Field, a sub-committee of the Joint Union Committee and that they had been approved by Mr. Tilley.”

Such procedure being challenged in the Committee, Mr. Angus McMurchy at a later meeting submitted a letter over his own signature to the effect that Mr. Tilley had approved of the Bills, but up to this moment Counsel for the Presbyterian Church, has not appeared before our Union Committee or its Legal Committee, and in view of these facts, it was agreed;—that any discussion of the proposed Bills in our Committee, would be only informal and the convenor of the Union Committee in his statement already referred to states:—that “the

proposed legislation has just been considered by our own committee on Church Union" and there was in fact, no formal approval or adoption of the Bills by our Union Committee and before our Union Committee met in joint meeting with the Committees of the negotiating Churches, the following protest was submitted and agreed to:—signed by ten members of our Committee:—

The Protest read:—

"We the undersigned members of the Presbyterian General Assembly's Union Committee in participating in the Conference of the Joint Committee on Union, do so with the distinct understanding that we are merely carrying out the instructions of the Assembly to explore the legal and legislative situation involved in the proposed Union, and without prejudice to any present or future action we may take to protect and maintain the Presbyterian Church in Canada."

This Protest was also read to the Joint Committees in meeting the following day, by Principal Fraser.

It was distinctly understood that the proposed Bills would be submitted in final form to the Presbyterian Union Committee for formal consideration at a meeting to be called next Spring, when they would prepare a final report for the General Assembly of 1923.

This proposed legislation spells disruption to the Presbyterian Church in Canada, and means division in nearly every congregation in the Church,—and this at a time when the Church was beginning to have a true vision of her responsibility to the great work throughout the Dominion, and the great cause throughout the world.

We are told by counsel that this Union can only be consummated by Act of Parliament and by the Provincial Legislatures,—by what is so well termed "Enabling Legislation", under which there will be no room for judicial inquiry.

Why is this "enabling legislation" so earnestly being sought by so many Unionists—Why?

If the proposals set forth in the Proposed Bills were fair and just, they would not require what is so well termed "enabling legislation".

Are they afraid of the Courts of Justice of the Dominion that they must seek legislation enabling them to do so?

To enable the "United Church" (so called) to confiscate the rights, property and trusts of the Presbyterian Church in Canada on a vote of less than one-third of the members, and place on the records of Church History and our Statutes a record of the most outrageous piece of legislation yet enacted.

Such action by corporate bodies under both the Federal and Provincial Acts would not be tolerated for a moment and here we have leaders (so called) in three Christian Churches proposing such legislation as would "enable" such a Union. (See Federal and Provincial Companies' Act).

It will require a great stretch of the imagination to say as is embodied in the proposed Act, and to say it honestly, that the teachings of the "Basis" as set forth, or determined or prescribed from time to time by the General Council "shall not be deemed a change of adherence to the Westminster Standards, or a breach of trust, and shall be deemed to be in compliance with, and a performance of any such provisions or trusts".

This on the petition of about one-third of a Church which has all through its history stood for justice, freedom and liberty of conscience.

Let us weigh well this matter before we plunge the Church into disruption, which will hinder the work for many years to come, and if the legislation is passed, let us meet it before the Parliament of Canada and the Provincial Legislatures with all our power to the bitter end.

One needs but to read the proposed Act together with the basis of Union. Unless we are quick, we are liable to be legislated into the Union Church. We should be alive and on the job to state the facts, and I am sure that under British legislation, no such Act would be tolerated in a British Dominion.

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“WHAT WE HAVE WE HOLD”

PRESBYTERIANS WAKE UP!

It is proposed by Act of Parliament to wipe out your church,
and take away dearly bought and long cherished rights

WITHOUT THE VOICE OF THE PEOPLE.

Unbelievable as it may seem this proposal comes not from
enemies outside the church but from so-called leaders within.

**THE RIGHT TO BE HEARD MUST BE ASSERTED
BY THE PEOPLE**

Speak now, so decisively that never again will any one dare to
suggest a betrayal of the people's rights.

A DOMINION WIDE CAMPAIGN

of education has been launched to let the people know the facts.

This means large expense for

ADMINISTRATION

LITERATURE

ADVERTISING

TRAVELLING

ORGANIZATION

LEGAL COUNSEL

A BIG CAMPAIGN—A BIG ISSUE

CALLS FOR CONTRIBUTIONS AS WELL AS BIG SUBSCRIPTIONS

IT IS WORTH ANY SACRIFICE WE CAN MAKE

Mr. C. S. McDonald, Treasurer, Presbyterian Church Association,

73 Simcoe St., Toronto, Ont.

THE PRESBYTERIAN STANDARD

Note and Comment

Number two of the Standard goes out to all whose names we have, and will be sent freely to all others who desire to have the information it contains, if names are forwarded. Quantities will be sent to any undertaking to distribute them.

The Rev. F. H. McIntosh is now Provincial Organizer for the Maritime Synod with headquarters at New Glasgow, N.S. This places the east well in the front in the matter of organization.

The Presbyterian Church Association is always ready to give assistance where such is desired, but it should be remembered that when there is opposition on the part of ministers and sessions to give the people a chance to express themselves, progress will be slow unless friends in these places assist in opening the way. The time has come for all who refuse to be a party to these Bills, and who object to the whole method of forcing Organic Union by legal enactment, to declare themselves wherever they are. We would urge all to get together in every community and assert their rights. It is useless and perilous to delay longer. This is the time to act. Write for speakers and literature.

If there is one thing more than another that we would emphasize at this time it is the importance of immediate action. Not long ago a lady very much interested in the continuance of the Presbyterian Church, said to one of the workers of the Association. "What is the situation now regarding Church Union?"

"The situation", he replied, "is just this, that if you remain quiet a little longer you will wake up some day to find yourself in the new Union Church."

"Oh", said she, "they couldn't do that."

"Madam", he replied, "that is exactly what they propose to do, and what they will do unless they are stopped."

Do you realize the full meaning of this? The importance of immediate action cannot be too strongly emphasized. Act now to save your church, or you will soon have nothing to save, not even a name.

The advocates of Organic Church Union are disturbed and uneasy. Reports from every part of the country show a rising tide of indignation against the legislation by which it is sought to force Organic Union upon a people who have never been consulted upon this phase of the Union Movement. Recent editorials in papers in widely separated places show the feeling which is rife. There is unmistakable evidence that the people can no longer be ignored.

It will be remembered of Louis XIV of France, that when objection was taken to his actions that they were in opposition to the rights of the State, he was accustomed to reply, "The State! I am the State." Similarly, when protest was made to the Union leaders that they have been disregarding the Church, they reply in effect, "We are the Church." The one is as true as the other, no more. And if the obsession persists the results will be the same.

The people have been very patient. Year after year they have had their protests set aside. Time after time their rights have been overridden, but with wonderful restraint they waited, hoping against hope. There have been warnings that the limit to patient endurance was drawing near, but these have been disregarded and now the limit has been reached. The people are aroused. No wonder those who have goaded them on are now disturbed and uneasy.

The General Committee

A meeting of the General Committee of the Presbyterian Church Association was held in St. Andrew's Institute, Toronto, Sept. 18th. Representatives to the number of sixty were present from as far east as Nova Scotia, and as far west as Alberta, and from all the Provinces between. On the previous day Messrs. E. Lafleur, K.C., Geo. A. Campbell, K.C., F. H. Chrysler, K.C., and C. C. Robinson, K.C., joint counsel for the Association, held a conference in Toronto. Mr. Chrysler, on behalf of the counsel, reported at the meeting Tuesday morning, when the following were appointed a Legal Committee: Rev. D. J. Fraser, D.D., Mr. James Rodger and Mr. J. G. Pelton, Montreal, Col. Cantley, New Glasgow, N.S., Mr. T. B. McQuesten, Hamilton, Mr. Thos. McMillan, Toronto, and Mr. C. S. McDonald, Brampton.

Rev. W. F. McConnell, Dominion Organizer, gave an interesting account of his recent visit to the Maritime Provinces. The resolutions sent forward from the meetings of the Association at Port Arthur in June, together with the suggestions of Mr. McConnell regarding the policy of the Association, were carefully considered. It was agreed that the Provincial Committees should be responsible for all organization work within their own territory. It was also agreed that Provincial organizers should be appointed, to be supported out of the funds of the Provincial Associations.

It was agreed to adopt an aggressive policy along the following lines:

1. A campaign of publicity and education to inform the members of the church on the whole question of Organic Union, and the provisions of the Bill by means of which it is calculated to enforce it.

2. Holding public meetings wherever possible.

3. Wide distribution of literature.

A budget policy was adopted calling for the raising of a fund of \$50,000 for Federal expenses, this amount to be allocated among the Provincial Associations.

Representatives of the Women's League were present and assured the Committee of their hearty co-operation with them in all their work.

A small Committee was appointed to draft a letter in reply to the letter of the Moderator and the Convener of the Union Committee. This letter has been sent to all ministers and representative elders in the church. It will be found on another page in this issue.

The various reports presented indicated a growing unrest throughout the country against the coercive methods adopted, and a most hopeful spirit prevailed in the meeting. If all who resent these methods will stand together in this crisis the continuance of the Presbyterian Church is assured.

The Real Situation Regarding Organic Union

In reply to the letter of the Moderator and the Convener of the Committee on Church Union, the following letter has been sent to the Church:

To the Ministers, Members and Adherents of the Presbyterian Church in Canada:

Dear Brethren:—

Doubtless you have received the circular letter sent out signed by the Moderator of the General Assembly and the Convener of the Committee on Church Union, in which certain claims are made.

- (1) "That the question of Church Union is now finally settled, and settled by the Church herself."

- (2) "That the whole procedure has been in strict accordance with the Constitution and practice of our Church."

- (3) That those who oppose the action of the General Assembly are following a divisive course.

- (4) That the right thing for the minority to do now, irrespective of their convictions, is to fall in with the decision of the majority.

These call for very careful examination.

(1) "That the question of Church Union is now finally settled, and settled by the Church herself."

The question of Church Union has never been settled by the Church herself. The claim that it has, proceeds on the assumption that the General Assembly is the Church. But the Assembly is not the Church. It is only one court of the Church. It is called into existence by, and receives its authority from, the Church. Back of the Presbytery, the Synod, the General Assembly, behind all their activities, is the Church composed of the body of communicants. To claim that the courts constitute the Church is to deny the essential principles of Presbyterianism, and is a forsaking of the principle clearly recognized in the first stages of Union that this was a matter for the people and not for Church Courts. The Assembly is not the Church. It may have declared itself, but the real Church, the body of communicants, has never had a chance to express itself upon this momentous question in its last and most important stage. We hold that the Assembly is for government and discipline within the Church, and has absolutely no power to obliterate the Church.

(2) "That the whole procedure has been in strict accordance with the Constitution and practice of our Church."

Let it be granted that in years gone by Presbyteries, Synods, Assemblies, and the people have been consulted, and that up to a certain point the procedure has been regular. Let it not be forgotten, however, that the people have never had a chance to express themselves upon the whole question. The last reference to the people was in 1915. In 1922 an entirely new idea was introduced into the discussion. It was found that the property of the Church, particularly the Trust Funds, was so definitely Presbyterian that it could not be carried into the new Church without legislation. Bills to provide for this change have been prepared, and have been adopted by the General Assembly, but they have never been submitted to the people. Is this regular? Moreover, the legislation asked for provides for the taking of the whole Church, Trust Funds, people and all into the United Church whether they wish it or not, and the people have never been given a chance to express themselves on this new, sweeping, coercive legislation. Is this regular? Some of the procedure has been regular, and some has been very irregular. What we ask is that this whole question be submitted to the people for their verdict to ascertain whether they approve of Organic Union at the cost of disruption, rather than active co-operation, and if they approve of these Bills as enabling instruments.

(3) That those who oppose the action of the General Assembly are following a divisive course.

A divisive course in the Presbyterian Church would be one that would deny Presbyterian principles, or that would refuse to recognize the constitutional authorities of the Church in their carrying these principles into effect. Can it be a divisive course for Presbyterians to strive to maintain the integrity of their Church, and to oppose those who seek to put an end to its very existence? Surely it can never be a divisive course for a Presbyterian to want to remain a Presbyterian and to maintain all that Presbyterianism stands for. They are following a divisive course, one in direct opposition to their ordination vows, who seek the abandonment of the Presbyterian Church.

The responsibility for the descent from the high mark of the Forward Movement for the strengthening of the Presbyterian Church as an instrument in the Kingdom of God, to this hour of dispute, dissension and deficit, rests with the leaders who have been pressing for Organic Union on a vote of the Church Courts, regardless of the people.

(4) That the right thing for the minority to do now, irrespective of their convictions, is to fall in with the decision of the majority.

While not admitting that those who would maintain the Presbyterian Church are in the minority of the Church, we wish to point out that in all matters of conscience and conviction we can never recognize the right of the majority, so called, to determine the action of the minority. It is not conciliation that this letter of the Moderator offers. It asks for a surrender of principles. This surrender we refuse to make. We are Presbyterians because we find in the Presbyterian system the best medium of giving expression in worship and service to the divine life within. To substitute for this another system at the call of any majority would be to be untrue to ourselves and to the Master whom we serve. This surrender becomes all the more impossible when it is remembered that the projected Union is to be effected by external authority embodied in a Bill, which in its essence is unjust and coercive, over-riding as it does the principles of religious liberty, and violating sacred trusts and civil rights.

Our message to Presbyterians at this time is to wake up, to study the situation and to take active steps to maintain and defend the Presbyterian Church before the Bill becomes law. There is real danger that the unwarranted repetition of the statement that the question is now finally settled by the Church herself may lull the people into inactivity till it is too late. That this is just what is desired is the only apparent reason for sending broadcast a statement so misleading. In the Presbyterian Church the people must decide for themselves. Whatever the Assembly may have determined no congregation can be denied the right of settling its own destiny, so face the real situation and assert your rights without delay.

Church Union and Popular Rights

Hon. R. M. MacGregor.

It has been a proud boast of Presbyterians that our system of church polity has been at the basis of Responsible Government as we know it to-day, and history bears ample witness to this contention. The influence of Calvinism upon personal liberty has always been evident wherever its doctrines have become established. It is most curious therefore to observe how far the promoters of Church Union at the present time have wandered away in these respects from the fundamental principles of our fathers.

In the first place the movement for Organic Union in the Presbyterian Church was never a popular one. It was not brought about by any general demand on the part of the people, nor was it the product of any great spiritual uprising such as has accompanied the organization of churches in times past. Indeed, it is one of the paradoxes of history, and this is a fact worth pondering at the present time, that times of spiritual awakening have been the times of disruption rather than the times of uniting of churches. But the present agitation has been for the most part artificial, inaugurated and fostered largely by a section of the Ministers of the Church, aided and abetted by many of our College Professors. It has never appealed to the great bulk of the laity, and indeed, as it was more fully understood it has met with increasing and more determined hostility. One need only refer to the votes of 1911 and 1915, the only two occasions in which the matter was referred directly to the people, as evidence of this increasing opposition. It is argued, of course, that these votes were on different subjects, the first on the mere principle of Union and the second on Union under the terms of the accepted basis. But this does not help matters and only emphasizes the growing discontent of our people as they come to understand the manner in which their Church was to be obliterated. Never since 1915 has the mind of the people at large been taken on this question, and the Assembly has most positively refused to refer the matter again to the people. Instead, it is now argued that "the people are not the Church", but to this the obvious retort is: "Why, in that case, were they ever consulted?" Besides all this, there is now an entirely new issue involved, inasmuch as the Bills prepared for submission to Parliament and the Legislatures go much farther than many even of the most ardent Unionists ever dreamed. The people have a right to be consulted, and to refuse to trust to their judgment on so momentous an issue and under all the circumstances, can be ascribed only to fear of their ultimate verdict. No amount of sophistry can explain away the clause in the report of the Union Committee adopted by the Assembly of 1905: "That a Union to be real and lasting must carry the consent of the entire membership," nor the later declaration in which the words "practical unanimity" occur. Both were regarded by our people as a pledge, and would be so regarded by any impartial critic. But as Dr. W. H. Sedgwick very well said at the last Assembly, even if the words quoted were never endorsed by the Assembly, they were nevertheless true, and they contain a statement of fact that cannot be disregarded with impunity. And it is just because Unionists are moving forward without any pretence of having secured that "practical unanimity", and indeed, have successfully resisted the means of obtaining knowledge on this point, that popular feeling is so strongly against them.

In a work written some years ago by Rev. John McPherson, M.A., and appearing in a series of Hand Books for Bible Classes, but edited by Dr. Alexander Whyte and Dr. Marcus Dodd, occurs the following lucid statement as to the respective rights of the people and the General Assembly:

"Office bearers are appointed, not to over-ride popular rights, but to give effective expression to the convictions and pious consciousness of the whole Christian community. Hence alongside of the authoritatively expressed decision of the Presbytery—members of the Church Courts—there ought to be an explicit statement of the approval and consent of the people. Presbyterianism is greatly misrepresented when it is supposed that it carries on its proceedings in Church Courts with a lofty disregard of the sentiments of the ordinary membership. This view of the right of the people to be consulted in all matters of general interest and importance was heartily recognized and acted upon by the great leaders of the Scottish Church in the period of the Second Reformation.

"The Assembly is not absolute, it is a constitutional body. In all matters in which the constitution makes it the last court, its action is final. In all matters which the constitution reserves for congregations or the other courts the Assembly can only advise or recommend. In many cases this is the only redress of the people. When congregations and lower courts in the exercise of their rights differ from the recommendation of the assembly, that is not disloyalty."

As to the legislation under which it is proposed to bring about Church Union, it is hard to write with moderation, and indeed it is difficult to understand how it can be defended, unless by the application of the doctrine that "the end justifies the means". If this be a Presbyterian dogma it is certainly new to the most of us.

The first objection from the standpoint of those who believe in the complete separation of Church and State is that the Basis of Union is to be incorporated into the Statutes of Canada and its Provinces as part of the "Enabling" Acts. The individual in the "United Church" will thus surrender his personal liberty of religious belief to the caprice of legislators who may have no religious belief at all. And if this "United Church" wishes at any time to restate its formulae of compromises or alter its untried polity in the light of experience, it will presumably require legislative sanction before either of these ends can be accomplished. For men nurtured in Presbyterian traditions to submit to such a situation is worse than selling their birth-right. Possibly our Unionist friends expect to control Parliament, having in mind the words of Dr. Chown, General Superintendent of the Methodist Church, in which he spoke of a great Protestant Union to deal with questions in the "religio-political realm", or those of our own "Ralph Connor" in the last Assembly when he said that he would like to see the Parliament that would dare disobey the behest of this great United Church. If in the name of religion legislators are to give up their solemn rights and duties at the behest of any Church, it will create an ecclesiastical tyranny in Canada that savors of medievalism, and that will ultimately destroy the rights of the individual.

But apart from this contemplated Union of Church and State, the legislation proposes to transfer the membership and property of the Presbyterian Church into the new organization in a most coercive and unjust manner. Here again apart altogether from the morality of the proposed action, the question of good faith comes in, for as far back as 1914 the Presbyterian Union Committee resolved that "it is expected that in the proposed legislation proper provision will be made to guard the rights or privileges of any minority which may be opposed to Union." How this promise has been kept may be observed from the following considerations:

1. Under Section 3 of the proposed Act the Presbyterian Church in Canada will cease to exist. There need be no question on this point for the Report of Counsel to the Chairman of the Joint Sub-Committee on Law and Legislation makes it abundantly clear that this is the intent and meaning of the section.

2. When the legislation is obtained the whole membership of the Presbyterian Church is transferred automatically into the United Church, notwithstanding objections conscientious or otherwise that its members may have to the transfer.

3. Not only is the membership transferred but all the properties and trusts of our Church are transferred in like manner without any regard whatsoever to the conditions under which those properties and trusts were obtained and are held.

There is, of course, the proviso that congregations can vote themselves out of the United Church under certain conditions within six months of the consummation of Union, and a further clumsy proviso for a Commission to give to "non-concurring"

congregations a share in the general property of the Church. But why should the onus be placed upon any congregation to vote itself out of a Union which it never sought and indeed to which it may have been strongly opposed? The only answer suggested is the precedent of the Union of 1875, a Union, be it remembered, of Presbyterians alone, all one in doctrine and polity, and where there was that "practical unanimity" that is sadly lacking in the present instance. And where, it may well be asked, are the "non-concurring" congregations to go, their brethern having already destroyed their Church under Section 3 of the Act? Besides this if congregations do not vote themselves out within six months they are in forever, although provision is made to admit congregations that later decide to come in though at first voting themselves out.

But there is another most important point involved in the promised protection of minority rights that is not even touched in the so-called Enabling Acts. That is the case of minorities within any "concurring" congregation. This minority may lack but one of being a majority; it may comprise the spiritual leaders and the financial mainstays of the congregation, but it is left helpless and without redress while the property it helped to erect and the interests it labored to sustain are turned over to an alien organization. If this is carrying out the pious expectation of the Union Committee in 1914 "to guard the rights and privileges of any minority", then the tender mercies of the Unionists of to-day are cruel indeed.

We have been told times without number that the Unionist movement was a purely spiritual one, but the framers of the legislation are not forgetful of the loaves and fishes. With fine skill and delicate touch the "temporalities" of the Presbyterian Church in Canada are all swept into the United Church, and the difficulties attendant thereto are overcome by the simple expedient of declaring that such a course is to be construed as a fulfilment of any trust or condition under which they are held. It is doubtful if any such arbitrary and autocratic measure was ever before submitted to a British Legislature. One often wonders if the leaders of the Union movement realize what their proposed alienation of trusts really implies or whether it may lead. If trusts created in many cases by persons long in their graves and confirmed frequently by legislative enactments are to be treated as "scraps of paper", and that at the behest of a body of men acting in the sacred name of religion, and whose only claim is the very doubtful one that for the moment they represent a majority interest, then there is no safety for any personal or individual right whatsoever. If it were impossible to administer the terms of these trusts, or if there were not a strong body ready and willing to carry on the work committed to the Presbyterian Church, the case would be entirely different. But no such contention is made or can be made. What our legislative authorities will do in the premises is not difficult to determine if they adhere to the sound principles of British precedents. But it is a sad commentary on the great Presbyterian Church in Canada that its highest Court has stamped with its approval legislation that is so subversive of individual rights, and that is so contrary to the spirit of civil and religious liberty, which Presbyterianism has in times past, so valiantly maintained.

Church Union in Australia

The Presbyterian Church Association has received direct information from Australia, which states that the plan for Organic Church Union there has received a crushing defeat at the recent meetings of the State Assemblies of the Presbyterian Church in Australia. South Australia, West Australia, and Victoria which is the largest of the Assemblies of Australia, rejected the amended Basis of Union and the Union proposal, while New South Wales and Queensland voted in favour of the proposal. The "Deed of Union" of the Presbyterian Church of Australia enacts that no change or revision or abridgment of the subordinate standards of the Church can be made without the consent of the majority of the State Assemblies. There are also other conditions. The proposal to send the Basis of Union to Presbyteries, Sessions and Congregations for their vote has been abandoned. The result, it is stated, is a triumph for the country congregations and the active working ministry and eldership over the ecclesiastical leaders and officials of the Church. The Presbyterians in Australia who are determined to maintain their Church are watching with keen interest the struggle in Canada.

Church Government Under the Basis of Union—An Appeal to Presbyterians

By Rev. Hugh Munroe, Cornwall.

The assertion is often made by advocates of Organic Church Union, that Presbyterian congregations would experience no great change in church government, if they were to enter the Union under the terms of the proposed Bill. It is proposed here to examine the Basis of Union, for the purpose of pointing out to Presbyterians some very important changes in church government provided for. It is not intended that any reflection should be cast on any form of church government different from our own, whether entirely new, or already well known. There is only the intention to distinguish between things essentially different.

The changes in church government from a Presbyterian standpoint are of two kinds:

- I. Changes clearly set forth.
- II. Changes provided for or implied, but not finally outlined.

Of the changes explicitly made, the most revolutionary is the transference from the Presbytery to the Conference, of the most important powers at present exercised by the Presbytery. It is from the fact, that such important matters as the final examination of students, and ordination of ministers, together with the pastoral relationship, are the functions of Presbytery, that our Church derives its name. It is true that the Basis of Union uses the term Presbytery, but it is always applied to a body which lacks these historic and distinctive powers. Having deprived the Presbytery of these functions, one wonders why the designers of the Basis of Union retained the word at all. "It is one of the means of Divine Salvation to call things by their right names," wrote George Adam Smith.

The transference of the ordination of ministers and the control of the pastoral relationship, to the Conference, involves other important changes. The Presbyteries are groups of ministers and elders from comparatively small districts. They meet often, many of them every month. Special meetings of Presbytery can be called at any time on short notice, and with little inconvenience. The Conference, on the other hand, is a group of ministers and non-ministerial members from a large district, and, according to the Basis of Union, meeting once a year. In the Dominion of Canada there are 78 Presbyteries, but only 12 Conferences. The Conference, therefore, could not be expected to exercise its control of the pastoral relationship directly, as the Presbytery is accustomed to do. It is not surprising, therefore, that the control of the pastoral relationship is delegated by the Conference to a committee, called the Settlement Committee. It is not equally clear, however, why the power of ordination, having been taken away from the Presbytery, should be shared by the Conference and the General Council. Under the heading, "Training for the Ministry," section 10, is found "The General Council shall possess the power of ordaining any person to the ministry, if it sees fit so to do."

This settlement committee, having control of the pastoral relationship, and possessing such finality of power that it reports to the Conference for information only, is something entirely unknown to our present system of Church Government. Its powers are set forth under the heading, "The Pastoral Office," section 5.

"Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only. This constitutes a distinct departure from the essential doctrines of Presbyterianism concerning the pastoral office and the rights of congregations. These doctrines are not matters of personal opinion, but expressed in unmistakable language in the historic documents of our church. John Calvin, in the early days of the Reformation, gave much thought to this question of The Call, not only for its bearing on the rights of the congregation, but also as a condition of valid ordination. To him the call was not a mere invitation, but the exercise by the congregation of a spiritual right, and an essential element in a legitimate ministry. "With the consent and approbation of the people only" could a scriptural pastoral relationship be established. The Reformed Church of Scotland, in The First Book of Discipline, declared, "It appertaineth to the

people and to every several congregation to elect their own minister." Later, in 1782, when political influences sought to lessen the importance of the call, the General Assembly affirmed, "The moderation of a call in the settlement of ministers is agreeable to the immemorial and constitutional practice of this church, and ought to be continued." "This doctrine," says Robert Buchanan, author of "The Ten Years' Conflict", "is the platform of Presbyterian Government . . . and even the ruthless hand of moderatism in the day of its greatest strength durst not venture to tear that element out of the constitution."

In their efforts to quiet the fears of Presbyterians, advocates of Union quote section 2, paragraph 4, "In the management of their local affairs the various churches, charges, circuits or congregations of the negotiating Churches shall be entitled to continue the organization and practices (including those practices relating to membership, church ordinances, Sunday Schools and Young People's Societies) enjoyed by them at the time of the union, subject in general affairs to the legislation, principles and discipline of The United Church." The one thing to notice here is that the call is not named in the list of practices which congregations will be entitled to continue. The call by the congregation before ordination or induction, being the very essence of historic Presbyterianism, and indeed of all the free churches, ought to have been named first in the list, if there were any intention of continuing it in its present place of supreme importance.

Human nature is of such a character that responsible freedom is not long enjoyed without a struggle. Even in The Church of Scotland, with centuries of traditional enjoyment by the congregations of their right to call, with this right clearly set forth and elaborately safeguarded in written law, secession, disruption and internal conflict were necessary to secure the enjoyment of this right in the actual practice of church government. Presbyterians who believe in their hearts that this right to call is part of their spiritual heritage, should ask themselves what the prospects are, in a new church, with no traditions, with the call only casually mentioned as equal to an invitation, and with the whole pastoral relationship placed under the control of a Settlement Committee which has final power of appointment, subject to no appeal, as it reports to the Conference for information only.

In our Presbyterian Rules and Forms of Procedure, thirty paragraphs are necessary to describe the nature of the call, set forth the mode of procedure by which its true spirit and intention are preserved, and its place of solemn dignity exhibited to the people. In The Basis of Union, on the contrary, all this is omitted. The few paragraphs which do deal with the call and the pastoral relationship are vague, and suggestive to a Presbyterian of fears one does not care to express. For example, "Any pastoral charge in view of a vacancy may extend a call or invitation, but, the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only." Notice the use of "may" and "shall". Again, "When a pastoral charge, about to become vacant at the end of the Conference year, fails to give a call or invitation within the time specified by The General Council, the Settlement Committee shall make the appointment." This time limit is as yet unknown, and, moreover, Presbyterian congregations are quite unfamiliar with this spirit of tyranny in church government.

The next paragraph in the Basis of Union deals with actual vacancies, the two former with prospective vacancies. "When a pastoral charge becomes vacant during the Conference year, (as Conference is in session about a week nearly all vacancies will occur during the Conference year) through death or other emergency, the Presbytery concerned shall confer with the charge, and thereafter may arrange a supply for the remainder of the Conference year." Notice the essential difference in procedure here. There is no mention of an interim moderator so that the Session could function during the interval. It is not said how the Presbytery is to confer with the charge. Certainly no call is mentioned. Even a congregational meeting is not provided for, and the Presbytery, exercising its fullest powers, can only "arrange a supply for the remainder of the Conference year". Presbyterian congregations entering the Union will experience at least this much change in church government, that the full control of the pastoral relationship will have passed both from themselves and the Presbytery into the hands of the Settlement Committee which reports to the Conference for information only.

Of the changes provided for, but not finally outlined, in the consideration of which some latitude must be allowed, as they will suggest varying possibilities of practical

application, the two most important are found in the clauses dealing with correspondence concerning vacancies, and the power of ordination possessed by the General Council. The first of these reads thus, "The Settlement Committee shall also have authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements." In our present practice this authority of initiating correspondence is with the Session, or a committee appointed by the vacant congregation, acting with the interim moderator, all of whom are familiar with the needs and wishes of the congregation. Remembering that the Settlement Committee for each Conference will be made up of probably one minister, and one non-ministerial representative from each Presbytery, what likelihood is there that these two men, living probably miles distant from the congregation, and but slightly acquainted with its life and work, can initiate correspondence that will result in a settlement satisfactory to the ordinary Presbyterian congregation? If Presbyterians will pause to reflect, and recall the conduct of some of our own exceedingly devout committee men, their strength of purpose, their resourcefulness, they will believe that their vague fears of loss of congregational self-determination are well-founded.

The power of ordination, now the most important function of Presbytery, as we have seen, is, under the Basis of Union transferred to the Conference, but it does not remain there. The General Council is given the power of ordination, apparently without definite restriction as to how that power may be used. The Conference may ordain candidates for the ministry, who have fulfilled the prescribed requirements, and have been recommended by Presbyteries; but "The General Council shall possess the power of ordaining any person to the ministry if it sees fit so to do." This clearly implies that the ordination of persons who have not received a call to a congregation is contemplated and provided for. Historically, the necessity of a call before ordination has proven one of the principal means of securing a ministry in full spiritual and intellectual sympathy with the people. The importance of this safe-guard is more evident in times of unrest. If the people are in control by possessing the right to call, the character of the ministry can change but slowly, and in accordance with their desires; but if "The General Council shall have power to ordain any person to the ministry if it sees fit so to do", and the Settlement Committee in its turn must provide "a pastoral charge for every effective minister", and has the right to determine who are effective ministers, the character of the ministry could change rapidly. This provision for ordination by the General Council might prove in years to come the most revolutionary of all the provisions of the Basis of Union. The possibilities here should be thought of in connection with present-day controversies gathering around the teaching in our theological colleges, and the ordination of women.

Another possibility is suggested by the fact that the General Council, until otherwise constituted, will consist of 350 members, and will meet every two years. This makes it inevitable that the General Council's power of ordaining "any person it sees fit" will be delegated, with or without restriction, to some high official, or officials, or to some committee. Speculation as to possibilities is left with the reader.

The Basis of Union, however, is not final, at least it is not understood to be so, by all. At The General Conference in Victoria, when the Basis of Union was being put before the Methodist Church for approval, Chancellor Burwash, one of the greatest church statesmen this country has produced, made this clear. In moving the adoption of the report he said, "The Basis of Union was not intended to be the constitution of The United Church, but a statement of principles in accordance with which the constitution would be framed later." Nothing is guaranteed but the principles, and these, we have seen, are not in accord with historic Presbyterianism. Presbyterian congregations entering the union under these conditions, are surely making, in the language of one of our unionist orators, "The Great Adventure".

An extensive campaign of education must be carried on throughout the whole Dominion. Let the people know. Wherever they do know the real situation they are aroused at once. Such a campaign calls for money for which we appeal to all who wish the continuance of the Presbyterian Church and the enjoyment of religious liberty. The more liberally money is provided the more thoroughly can the campaign be carried on, so send contributions early. See the appeal on page 2.

Presbyterianism—A Plea for Its Survival in Canada

By John McKeen, Halifax, N.S.

The recent splendid gathering at Pictou, Nova Scotia, of the descendants of those who arrived in the good ship "Hector" a century and a half ago, awakens fresh interest in Scottish life and character. What is the secret of the enduring glamour that hovers over the descendants of this remarkable race? No part of the empire has sent out so many men of distinction in every walk of life.

Scotland's heroic stand for civil and religious liberty is probably her outstanding contribution to civilization. This, without doubt, was inspired by the teaching of the Presbyterian Church. Its robust and evangelical grasp of truth, as set forth in its Confession of Faith and Shorter Catechism, has produced clear and courageous thinkers, and has made for high, enlightened Christian character. The historian Froude affirms that "The Commons as an organized body were simply created by religion", the religion of John Knox, and he does not hesitate to say that there was a time when, if the Scottish Commons had given way, all that Protestants had contended for, there and on the continent, would have been lost.

Character, like all living organisms, grows by what it feeds upon. In the United States, as in Old and New Scotland, it was the broad and liberal teaching of this faith that laid the foundations of the institutions of that great country. There we find to-day one of the largest Presbyterian Churches in the world, and one of the most liberal and influential churches in America. The historian Bancroft says: "Scottish Presbyterians of virtue, education and courage, blending love of popular liberty with religious enthusiasm, came in such numbers as to give the rising commonwealth a character which a century and a half have not effaced." On a later occasion the New York Herald declared: "These Presbyterians are still running the country."

What can be said of Canada, now in the making or formative period? Is this a time to attempt to wipe out the great Presbyterian Church, which has done so much to stabilize the institutions of every country where it has had a foothold? Shame to confess, a group of modernist iconoclasts in the bosom of its own fold, largely for material reasons, have become obsessed with this set purpose. The purpose is so unnatural and uncalled for, and the dissent of a large and growing number so menacing, that these leaders find it necessary to apply to Parliament for authority to force the dissentients into a new body, bag and baggage. This new body, which is to be called the United Church of Canada, has discarded the Westminster Standards, with their unique and tried order, and has substituted therefor an improvised form of church government, and a compromise creed or basis.

The Bill asking Parliament to legalize all this, was approved by the last General Assembly, and it is significant that it was railroaded through "*en bloc*". The request to have it discussed clause by clause was ruled against by the Moderator. Little wonder; as some clauses show such ruthless rejection of the foundation stones of Presbyterianism that one wonders if the great builders suffered and died in a vain struggle to place them.

For example in that ever memorable "Ten Years" conflict in Scotland, 1833-43, for liberty of conscience and worship, the corner stone on which it was sought to build was in essence the headship of Christ, and the supremacy of the church in all things spiritual over any civil authority. The clear vision of these great leaders was that liberty of conscience must be kept inviolate if the church would survive. Can it be credited then that our leaders have incorporated in this precious Bill as passed "*en bloc*", their revised creed and basis of belief, and are asking Parliament to legalize it, thus making it legally binding on the consciences of the membership! It is against this high-handed and reactionary proposal that that venerable stalwart, the Rev. Dr. Gordon, ex-Principal of Queen's University, has uttered his dissent.

Again, the calling of a minister has always been regarded by Presbyterians as one of the most sacred and exclusive spiritual functions of a congregation. It was to vindicate this right that four hundred and seventy-four ministers left their manses and livings, their all, for conscience sake at the time of the great disruption in the Church of Scotland in 1843. They protested against the intrusion of civil authority in the choice of a minister by a congregation. Is the rank and file of our church aware that this very same abuse is restored in a camouflaged form in this Bill? This is done by the intrusion of a so-called Settlement Committee, whose choice of a minister for a

vacant congregation is final and without appeal for one year, and may be repeated indefinitely against the will of the people.

Clause five reads thus: "Any pastoral charge in view of a vacancy may extend a call or invitation to any properly qualified minister, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only."

Shades of Chalmers, Candlish and Erskine! Surely the zeal for a rash impracticable venture has led to judicial blindness on the part of its leaders. Doubtless it is this reaction to rank Erastianism that has caused the revolt of a number of their ablest supporters, who are now in open opposition to the Bill. Its ruthless treatment of the civil rights and liberties of those opposed to Organic Union, is equally coercive and reactionary.

Two conclusions are irresistible. One is that there must be something inherently wrong and unjust in this unnatural attempt to wipe out the Presbyterian Church in Canada. No sound measure would ever call for such an extraordinary Bill, that disavows the fundamental principles of our most cherished traditions, and shrinks from discussion in an assembly of its friends.

The other conclusion, which is equally clear, is that Presbyterianism needs a purging in Canada as it had in Scotland. The flames of materialism are again enveloping the old bush. Little wonder the church is faced with an increasing, staggering deficit, when it blindly resolved to destroy its foundations in order to cut down overhead expenditure. If disruption again be the price, we shall pass through the ordeal as in Scotland, and continue to be free.

The Bill

By Rev. J. D. Cunningham, D.D., Welland, Ont.

In dealing with the Bill which will be presented to Parliament and Legislatures by the negotiating Churches at some future date, let it be said at the outset, that its whole structure rests on one fundamental principle. This principle, as stated by Dr. Pidgeon, is, in effect, that when a church decides by constitutional methods through its constituted courts to enter into union, then the whole church with its total membership and property is merged as a legal entity in the union. You immediately ask what part do the people play in this chain of constitutional procedure? Do they count for anything in this matter?

The answer given is that the Presbyterian Church is not governed by Referendum. The people may be consulted but there is no necessity so to do.

Even if the undoubted reaction among the membership of our Church against union was such as to divide the Church in two equal parts there is nothing to interfere with the legal transfer of our church as an entity into the United Church of Canada. And as a matter of fact we know that the Assembly has refused repeatedly to ask the people, **ARE YOU IN FAVOR OF UNION AT THE COST OF A DIVIDED CHURCH?** and this refusal has been made in the face of pledges both explicit and implicit. Now there are some very pertinent questions that suggest themselves at this point. Where did Dr. Pidgeon discover this principle? What dim rushlight did he carry? By what tortuous channels did he travel in his explorations? Who led him by the hand? There is also the question. Do the powers that belong to the General Assembly when dealing with the policy of the Presbyterian Church belong to it when dealing with the very existence of the Presbyterian Church? If the Assembly has power to direct the life of the Presbyterian Church does it follow that it has power to terminate the life of the Church? There is also the deeper and more fundamental question: Has the General Assembly any power at any time to settle for a whole church, questions that are questions of conscience and conviction and to drag into union as part of the so called legal entity, any portion of the Church opposed to union by conscience and conviction? But let us lay aside these questions for future consideration and point out that this fundamental principle of the proposed Bill is a total repudiation of the governing principle laid down by the earlier Assemblies who dealt with the matter of organic union. What was that governing principle? Undoubtedly it was that the matter of union was not to be settled

by majorities in church courts but by UNANIMITY AMONG THE PEOPLE OF THE CHURCH. What other principle could obtain if the Union in question was to be a union of spirit and not merely of ecclesiastical machinery? This governing principle was affirmed and confirmed by the Assembly that dealt with the results of the first vote declaring it inadvisable to proceed in the face of the recorded opposition. Has that finding of that Assembly with all the powers of any subsequent Assembly no validity or authority? Was it not as wise an Assembly as the Assembly of 1923? When asked to bow down and accept the finding of the Assembly of 1923 because it was the finding of the Supreme Court of the Church, we ask which is the more authoritative, the Assembly of 1912 or the Assembly of 1923. When Assembly repudiates Assembly where shall we find the final authority?

All this means that the leaders of the Union Movement have substituted a coercive legal principle for the united will of a free people. We hear a good deal of exhortation addressed to Presbyterians who intend to remain Presbyterians. They are asked to do the BIG THING and surrender their convictions. Those who so exhort, failed to see that the BIG THING for them was to recognize what the early Assemblies clearly saw that only A PEOPLE UNITED BY CONVICTION CAN EFFECT A REAL UNION. To compel a people into union, is to defeat the very object in view. The big thing for unionists was to recognize that they had FAILED and to leave the matter in abeyance for other and later leaders, no less sapient, to resume it when divine leading so indicated. The present Bill is not the consummation of union but only the despair of union. Early Assemblies put their trust in the people. The last Assembly has put its trust in a Bill. This Bill embodies a principle which no free people can accept who have convictions against union, and with this Bill the Assembly approaches Parliament and Legislatures, the free institutions of a free people, and says we would like to see the legislature that would DARE to refuse this Bill.

In our next article we will deal with other phases of the Bill. This Bill assumes only to deal with the transfer of property. Read the Bill and you will find that it deals with PEOPLE as well as property. It transfers membership as an entity into the United Church as well as property.

Until the next issue of the Standard we ask you to think over this question. Whatever the power of legislatures to deal with questions of property has it the power to say what Church you shall belong to, independent of your own choice? And has the General Assembly the moral and legal right to ask Legislatures so to declare?

Have Union Leaders Kept Faith With the Presbyterians?

By Rev. M. D. M. Blakely, Pembroke.

To know whether to answer that question with "Yes" or "No", several matters must be considered.

1. The 1904 Conference.

After some interdenominational correspondence, there was held in Knox Church, Toronto, on Wednesday the 21st, and Thursday the 22nd December, 1904, a conference of the representatives of the Congregational, the Presbyterian and the Methodist churches to consult regarding the possibility and desirability of effecting throughout Canada an organic union of those three denominations. At that conference there were present 117 duly appointed representatives: 12 Congregationalists, 45 Presbyterians, and 60 Methodists.

The evening before the opening of the conference, the Presbyterian representatives met in Council by themselves to take counsel as to what should be their attitude and action at the joint committee or conference. The record of what took place at that meeting of Presbyterian delegates very clearly shows there was an extreme probability that a strong section of those representatives would view with disfavour any further negotiations unless they were given by the Conference thorough safeguarding against evils of which they were apprehensive.

The joint committee, composed of the representatives of the three churches, held conference the next forenoon and afternoon. Throughout the two diets of that con-

ference, "it was universally recognized that a union of the churches to be real and lasting, must carry the consent of the entire membership; and the conviction was repeatedly expressed that the cordial approval of the whole membership of the negotiating churches must be secured."

Not a syllable can be found in either the minutes of Conference or the Presbyterian Church Union Committee's report of 1905, withdrawing or weakening the vigorous asseverations just quoted. In the evening the denominational committees met separately to decide whether or not they should take further part in the negotiations. All three committees passed written resolutions favorable to continuing in negotiations. Each resolution told what had been a special inducement or encouragement to the committee to decide as it had decided. The Congregationalists' special encouragement was the resolutions passed by the Congregational Union of Ontario and Quebec and by the Congregational Union of Nova Scotia and New Brunswick. The Methodists' special encouragement was what had been done by their General Conference. The Presbyterians read and handed in their decision. It was the resolution moved by Principal Patrick and carried at their separate meeting the previous evening. It reads: "The Committee in view of the statements made at the Conference by the representatives of the Methodist and Congregational churches deem it desirable to proceed to the appointment of the sub-committees referred to in their resolution of last night." Their special encouragement to continue to take part in the Conference was the statements made to the joint committee the first day of the Conference by the representatives of the Methodist and Congregational churches—the statements that Union "must carry the consent, the cordial approval of the whole membership of the negotiating churches."

Clearly then did the Presbyterian representatives bind themselves as by an oath not only, not to support but to oppose and fight against, any proposal to consummate organic union that did not carry "the consent . . . the cordial approval of the whole membership" of the Presbyterian church.

Very clearly did the Methodist and Congregationalist representatives bind themselves as by an oath not to be a party to consummating Union that could possibly cause the Presbyterian Church the agonies of disruption. They so bound themselves by their words in the Conference on Wednesday, the 21st of December, and equally or still more strongly, by their silence in the Conference the next day, when there was given to the Conference, and by its Secretaries entered in its permanent minutes, the written and official statement of the use that, the evening before, had been made of those words by the Presbyterian representatives, while in their denominational meeting, they were considering whether they should stay in or leave the Conference. That Thursday morning, 22nd December, the Conference was plainly, publicly, and authoritatively told the Presbyterians were willing further to share in the work of the Conference only because they took at their face value the statements of the Methodist and Congregational representatives.

2. The Votes of Presbyterians.

In 1915 there voted for Union 600 more communicants than voted for Union in 1911. In 1915 there voted against Union 23,002 more communicants than voted against Union in 1911. Now no person knows whether Presbyterian opinion has moved in the same direction and at the same rate since 1915 until the present time as it did from 1911 to 1915. But if it has so moved and a vote were taken now there should be, as the simple rule of three sheweth, a majority of more than 20,000 not for Union, but against Union. There is no reason for surprise, that an eminent non-Presbyterian enthusiast for Union "is well aware that there is opposition in the Presbyterian Church."

3. The 1915 Ballot Footnote.

On the 17th March, 1923, a very high official of the Presbyterian Church, made in the public press, the claim that the footnote on the 1915 ballot was "deliberately adopted" to make clear to all members that the 1905 Assembly's action on their church union committee's report was not in any way thereafter to be a hindrance to the Assembly's consummating the Union, even although the members were not practically unanimously in favor of union. A month later ten presbyters reiterated the claim with emphasis in a manifesto given to the public newspapers and sustained by their ten signatures. To that contention many effective answers could easily be

rendered. Three are enough. (a) As soon as the official made his announcement, a minister of one of the leading Presbyterian congregations of Canada, who was in 1915, a member of the Presbyterian Church Union Committee, and who was in 1923 a member of the General Assembly's representative or union committee, gave to the newspapers over his name the declaration that he had never once heard that such was the purpose of the ballot footnote, until he read the official's letter in the public newspaper. (h) Neither the official nor the ten Presbyters adduced a line of 1915 literature to prove that fitting and sufficient warning was given to all the members of the church that by the footnote the 1905 pledge was withdrawn. (c) The competent committee that at the 1921 Assembly framed the answers to reasons for dissent from the Assembly's union resolution, and the members of Assembly who adopted those answers, gave no hint that they had the consolation of knowing or believing that they were released from the 1905 pledge by the 1915 voting papers' footnote.

4. The Privy Council Ruling.

In 1921 our General Assembly decided "to take such steps as may be deemed best to consummate organic union with the Methodist and Congregational churches of Canada as expeditiously as possible."

From that decision, certain members of Assembly dissented and gave as one of their reasons for dissent the following:

"We can not accept any responsibility for disregarding the pledges and promises given to the people." e.g. The Assembly of 1905 in adopting the first report of the Union Committee sent forth to the church, as a condition of Union, that it "must carry the consent of the entire membership."

The Moderator named a committee of five to prepare answers to the reasons for dissent. The answers were adopted by the Assembly.

Their answer to the first reason for dissent, that given above, was: "No official pledges made by the Assembly have been disregarded." "The clause", cited as a reason for dissent, "is not embodied in any resolution and no fair reading of the context can make it a pledge to the people of the church." Now the words "It was universally recognized in the joint committee that a union of the churches to be real and lasting, must carry the consent of the entire membership," having been repeatedly used by 117 eminent members and carefully selected representatives of three great churches, constitute a promise or pledge. Those words discharge one and only one function; but they discharge that function perfectly. They state a promise, and state it plainly. But did the action of the General Assembly of 1905 on that year's church union committee's report make the promise contained in the report an "official pledge given by the General Assembly?" Those dissenting from the 1921 General Assembly's church union decision say, Yes, the General Assembly having acted as it did act on the church union committee's report, made the promise in that report an official pledge given by the General Assembly. Those members of Assembly who answered the reason for dissent say, "No; that promise was not an official pledge given by the General Assembly, it was not embodied in any resolution." Those two opinions are contradictories. They cannot both be right. They cannot both be wrong.

Where shall be found a disinterested competent responsible arbiter to tell which of the two opinions is right and which is wrong? Turn to the highest civil court in the British Empire. It is not necessary to take this case to that court. The reading world know the ruling made by it nearly twenty years ago in a case exactly parallel. All know the ruling made by the Privy Council in the Free Church Appeals case.

Recall that case in outline. In 1843 occurred what is called the Disruption of the Established church of Scotland. A large number of ministers, elders and communicants separated from the Established church of Scotland and formed the Free Church of Scotland. At its formation, one of the members of the Free church, the Rev. Dr. Chalmers, delivered what he called an affectionate address to the members of the Assembly. Afterwards the Assembly adopted the address, printed and circulated it in connection with other General Assembly documents. Then more than half a century later, that is, in the year 1900, a large number of ministers, elders and communicants of the Free church formed a union with another body of Christians called the United Presbyterian Church. Only a comparative handful of Free church people staid out of the union. Then came the question, To whom belongs the property of the Free church? Those who went into the union said. "We have the right

to the property; we are an overwhelming majority; and all steps leading up to union have been taken according to constitutional regulations." Those who refused to go into the union said: "You are not the Free church; you who joined the union disintitiled yourselves to any share of the property because you abandoned certain essential and fundamental doctrines of the Free church. On the contrary, we who refuse to go into the union have adhered to the doctrines of the Free church, as they were held at its forming."

The Lords of the Council asked, "Where shall be found an authoritative statement of the doctrines of the Free church at its beginning?" Those who stayed out of the union said: "You can find the essential, fundamental, differentiating doctrines of the Free church in Dr. Chalmers' affectionate address." But "was that address authoritative?" asked the Lords. "We think so," said the minority, those who stayed out of the union. "How was it made authoritative?" inquired the Lords. "Well the General Assembly of the Free church in 1843 adopted the address, printed the address, and circulated the address, together with other Assembly documents." The words of Mr. Johnston, senior counsel for the minority to the Lords were: "Of course when those words were uttered by Dr. Chalmers, they were uttered by him in his individual capacity as Moderator of the newly constituted Free Assembly; but when they were inserted in this document and addressed to the church at large they became by adoption the words of the church." From the contention of Mr. Johnston neither of the illustrious lawyers who pleaded for the majority made any serious dissent. The Dean of Faculty, majority's senior counsel, said: "I do not in the least suggest that my learned friends are not entitled to found upon Dr. Chalmers' document which was issued." Mr. Haldane, the majority's junior counsel said: "No doubt if the church adopts anything it assumes a new significance."

The minority claimed the property very largely on the ground that they maintained, and the Unionists abandoned the establishment principle. The Lords allowed the claim of the minority. But the 1843 Free church General Assembly had not embodied that doctrine in any special resolution. Nor did the Lords ever hint that such a resolution had been necessary or even desirable. Quite the contrary. The Lords held that when the Assembly adopted, printed and circulated the address, the Assembly pledged and bound themselves and the Free Church to all within the four corners of the address.

The seven Lords differed in their opinions on several minor matters and on at least one major matter. But on the question of the Assembly's being bound by the address and every part of the address which they had adopted, printed and circulated there was not the semblance of a ghost of a shadow of divergence of opinion. The Lords every one held that the Free church was bound by the contents and every particle of the contents of the address.

Now think of the action of the 1905 General Assembly of the Presbyterian Church in Canada on their union committee's report. The committee presented their report to the Assembly. The Assembly adopted the report, and printed and circulated it together with other Assembly documents. The action of the Canadian General Assembly on their union committee's report, was in every particular identical with the action of the 1843 Free church Assembly on Dr. Chalmers' address. But the Privy Council held that the Free church Assembly's action on Dr. Chalmers address made that address an authoritative official document of the Free Church Assembly; so that the Free Church Assembly and the Free Church were legally and morally bound to abide by and fulfil all the promises and pledges of that address.

Assuredly then those who respect the 1904 unanimous ruling of the seven Privy Council Lords must affirm that the action of the 1905 General Assembly of the Presbyterian Church in Canada on their Union Committee's report, made that report an authoritative official instrument of the Assembly, and bound the Assembly and the Presbyterian Church in Canada to all the contents of that report; to all its promises and pledges, specifically to the pledge that Union would not be consummated unless it "carried the consent, the cordial approval of the whole membership of the negotiating churches."

From the foregoing there necessarily follows two conclusions:

(a) The Congregational and Methodist Union leaders have not kept faith with the Presbyterians. Those Union leaders are well aware that there is in the Presbyterian Church strong and wide-spread opposition to the consummating of Union in present

circumstances; and yet they have decided to petition the Parliaments of Canada to consummate the Union. By so deciding they violated a sacred pledge given to the Presbyterians. They violated indeed what was virtually an oath, yes a deliberate, corporate, covenanting oath; an oath not to be a party to consummating a Union that could possibly cause Presbyterians the agonies of disruption. That pledge was given again and again for two days in the 1904 Conference of the Joint Committee; and it was given unanimously by the 12 and 60 eminent and authorized representatives of the Congregational and Methodist Churches. By violating that pledge that virtual oath, the Congregational and Methodist Union leaders broke faith with the Presbyterians.

(b) The Presbyterian leaders have not kept faith with the Presbyterian people. Those Union leaders know that many Presbyterians are immovably opposed to the consummating of Union under existing conditions and yet they have decided to ask our state law makers to consummate the Union. By so deciding they violated a sacred pledge; violated indeed what was virtually an oath; yes a deliberate, corporate, covenanting oath; an oath to be true to their pledge not to accept of Union until it "carried the consent, the cordial approval of the entire membership." That pledge was given by the unanimous resolution of the General Assembly of 1905 and was renewed and defined by the unanimous resolution of the General Assembly of 1912, which, because of the extent of opposition then manifest, delayed action that Union might be "practically unanimous." By violating that pledge, the Presbyterian Union leaders broke faith with the Presbyterians.

Is the Union Church Presbyterian?

By Rev. T. Wardlaw Taylor, M.A., Ph.D.

I. IS IT PRESBYTERIAN IN SPIRIT?

Upon the strength of some phrases and superficial resemblances, it is boldly asserted that "the United Church will be essentially Presbyterian in doctrine and polity." Presbyterianism, however, is more than a word. It is even more than a democratic form of Church Government. It is above all else a spirit, and it requires something beyond the mere retention of the word Presbytery to constitute a Presbyterian Church. In spite of a few red feathers and a name, the North American "robin" remains a thrush.

As it exists to-day, Presbyterianism is the product of a slow evolution, the gradual development of all that is involved in two great truths, the sovereignty of God and the priesthood of all believers. Calvin was the great conservative of the Reformation. Amid the growing anarchy of his times, it was his task, as a theologian, to reassure the frightened rulers of Europe, and to vindicate the right of Protestantism in the historical progress of Christianity. As an administrator, it was his work to consolidate the scattered forces of reform, and to preserve the liberties won from both the excesses of irresponsible radicals and the attacks of obscurantist reactionaries.

Calvin was profoundly impressed with the unity and continuity of the Christian Church. Under his guidance, Presbyterianism has always been true to the unity of the visible church and the due subordination of parts to the whole. Then and ever since, radicals have leaned to independency in government and belief. As a thinker, it was Calvin's achievement that he displayed Protestant doctrine as founded upon Scripture, as in agreement with the great historical creeds of the Church, and as the logical development of the teachings of Augustine and the Fathers. Under his influence, Presbyterianism has ever been careful for the preservation of "the faith once delivered to the saints". It has not been always easy for the Presbyterian churches to follow the great Reformer, adhering to the middle of the road, reconciling fidelity to the ancient lights with the utmost liberty of thought, but the history of the churches shows that upon the whole it has been done, and done wisely. Formulae have been amended or explained from time to time, terms of communion have been altered, but in some form or other adherence to the faith confessed by the church has been required. Subscription to the creeds is more than a mere practice of the Presbyterian churches. It is essential to their very spirit. Now the Union Church

proposes to abandon all such subscription. It seeks to combine "a strong connexional tie" in government with independency in belief. The orthodoxy of its students may be guaranteed by their instruction and examination, but its ministers, as their experience develops, will be free to follow any or every passing vagary of current religious opinion. Whatever may be the result of the experiment, it will be difficult for such a church to maintain that sane moderation which has ever been the distinguishing glory of the Presbyterian churches. It will be of a different spirit. For centuries the motto upon the banners of Presbyterianism has been "For faith and freedom". No church which would divorce the two can be truly Presbyterian.

"For Liberty and Order" may be said to have been the motto of Presbyterianism in polity. The Reformation was the religious revival which consecrated the intense individualism of the Renaissance. To prevent that individualism from degenerating into utter anarchy was the task of the Calvinistic churches. This they did by resting all authority in church and state upon the sovereignty of God. Liberty they conserved by teaching the priesthood of all believers and displaying religion as personal fellowship with God. It was long before they were able to balance fairly authority and liberty, but from the first they recognized the rights of the people and of conscience. In practice, they attained their end gradually by allowing freedom to protest in all their courts, and by finally admitting its logical consequence, the right of dissent. The divisions of Presbyterianism in Scotland make a sad story in some ways. In others, however, they are a tribute to the greatness of the church. Their orderly character was due to the fact that they were in accord with the very principles which the church professed. Secessions were never from the Church of Scotland. They were always from the "judicatories" or "the prevailing party" in that Church. Except for a few isolated instances, no attempt was ever made by any party to unchurch their opponents, or to deny their claim in the historic succession of the Church, and the validity of their orders. Now in the Union Church we see a new thing, a deliberate attempt to deprive a dissenting party of all right in the name and historic succession of the Presbyterian Church. It could be proposed only by men destitute of the spirit, and ignorant of the history, of Presbyterianism. That the Union Church contemplates attaining its purpose, and unchurching its opponents by Act of Parliament, reveals a conception of the Church and its unity which is episcopal and not Presbyterian.

In the basis, the end aimed at in the polity of the Union Church is said to be, "to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and cooperative efficiency". The phrase "strong connexional tie" is, of course, a Methodist one, but so is the conception underlying the words. In spite of its steadily increasing democracy, the Methodist Church is essentially episcopal. To quote J. A. Faulkner, the Methodist historian, "In its inception Methodism was preeminently an episcopal movement, oversight, as in the Society of Jesus, being reduced to an exact science." The progress of a century and a half has made the administration of the Methodist Church less autocratic and more truly democratic, but it has not altered its essential character. It remains fundamentally episcopal in government and aim. Now it is peculiar to the episcopal conception of the unity of the Church that it lays stress on the visible organization, and defends its special institutions on the ground of "efficiency" as in the Basis of Union. For Calvin and the Calvinistic churches, the unity of the Church lay in the participation of all believers in the one body of Christ, and in the development of their polity under that conception, they were always characterized by their strict adherence to a Scriptural form of Church Government, as understood by them, uninfluenced by views of mere expediency. It has always been possible to criticize Presbyterian institutions on the ground of efficiency. Vacant charges, ministers without pulpits, and the inconvenience of candidating have always been notorious weaknesses. A hierarchy of diocesan bishops or church committees would avoid or reduce them. Hitherto Presbyterian churches have refused the remedy, not because it is unworkable, but because it is not Scriptural. The Church which adopts it must break with the Presbyterian tradition.

How far the polity of the United Church will promote efficiency remains to be seen. The writer believes that it will be long before its heterogeneous elements are reduced to a harmonious whole. An examination of the details of that polity, however, will prove that they are not Presbyterian in form. Neither are they Presbyterian in spirit.

Query

By Rev. J. D. Cunningham, D.D., Welland, Ont.

A speaker in the recent Church Union debate at Port Arthur said that the only difference Union would make to his church was that after the words "Presbyterian Church" there would be added in brackets "In affiliation with the United Church of Canada".

A strong statement this. The only difference that Union is going to make is to be felt not by the Church but by the Bulletin Board. All over Canada there is going to be a parenthesis added to the Bulletin Board. That is all. What has the Bulletin Board done that it alone should suffer? Why should the Presbyterian Church have suffered for twenty years only to add some letters to the Bulletin Board? Why should it be disrupted to make such a change?

Again, if every Presbyterian Church is a Presbyterian Church merely in affiliation with the United Church of Canada and every Methodist Church is a Methodist Church merely in affiliation with the United Church of Canada, where, O where, is the United Church of Canada, with which these Presbyterian and Methodist Churches are in affiliation? Is its only existence on the Bulletin Board?

Again if the United Church of Canada stands for a greater thing than the old Presbyterian Church why are such churches so reluctant to part with the older and lesser name and why so reluctant to call themselves boldly by what they declare is the bigger name?

Finally what kind of union is it that allows every church to proclaim itself unchanged. What kind of union is it that seeks to commend itself by saying "Dear people, do not be afraid of Union. It will make no difference to you. You will never know the difference. It is absolutely without pain or change. You will be unchanged. We will paint all the difference it does make on the Bulletin Board."

To THE PRESBYTERIAN CHURCH ASSOCIATION

Rev. J. W. MacNamara, B.D., Secretary,

73 Simcoe Street, Toronto.

Please enroll me among the number of those who protest against the consummation of Organic Union with the Methodist and Congregational Churches on the basis of the legislation approved by the General Assembly of 1923.

Name.....

Address.....

Please also accept the enclosed contribution to the funds of The Presbyterian Church Association.

To all
Presbyterians
in Canada



Church Union
and the
Proposed Bill

—PROVISIONS OF THE BILL—

There are certain things in this Bill which should be clearly understood and forcibly stated. This pamphlet is written for the sole purpose of letting every Presbyterian know just what it would mean if this Bill becomes law.

The four main provisions of the Bill are plain and simple. They are as follows:

- (1) It would create a new corporate body, to be called the United Church of Canada.
- (2) It would merge in this new corporate body the entire Presbyterian Church in Canada—its name, its ministers, its members, and its property.
- (3) It would provide that, within six months, a congregation may vote itself out of this new corporate body.
- (4) It would provide a commission to decide as to the equities of congregations voting themselves out in the general property and funds of the Presbyterian Church.

—WHAT THE BILL MEANS—

(a) If this bill becomes law, then the Presbyterian Church in Canada passes out of existence—her very name is abolished. Canada would be the only civilized country in the world in which there is no Presbyterian Church.

(b) All the ministers and members, all the property and funds of the Presbyterian Church would, by law, become the property and form part of the united Church.

(c) This would mean coercion, for many ministers and members of the Presbyterian Church would be compelled by law to become members, and become subject to the discipline, of an organization in which they do not believe and which they do not desire to join.

(d) A congregation must vote itself out within six months or ever after remain part of the United Church. If a congregation does vote itself out—it is out in the cold with a vengeance, for there will be no Presbyterian Church in Canada with which to unite.

(e) Should a bare majority of a congregation, at a meeting held within the six months, decide to remain in the United Church, they would keep the whole of the property and funds of the congregation. Thus, if a congregation of 401 members voted as follows: 201 to stay in and 200 to withdraw, the 200 would have no claim whatever either on the congregational property or on the general property of the Church. That is: a bare majority of one at a meeting, where many through sickness and such like causes cannot attend, may create this crisis and perpetrate this injustice—from which there will be no appeal.

(f) This Bill, if it becomes law, will certainly create a serious disruption in the Presbyterian Church in Canada, for there is a very large body of solid, determined Presbyterian people who will absolutely refuse to be incorporated by law, against their will, into any non-Presbyterian organization.

These are the outstanding features of this Bill, and they show that Union, at this time, is out of the question. If Union can only be accomplished upon the terms of this Bill, then surely every true and loyal Presbyterian must conclude that Union should not now be consummated.

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A STATEMENT

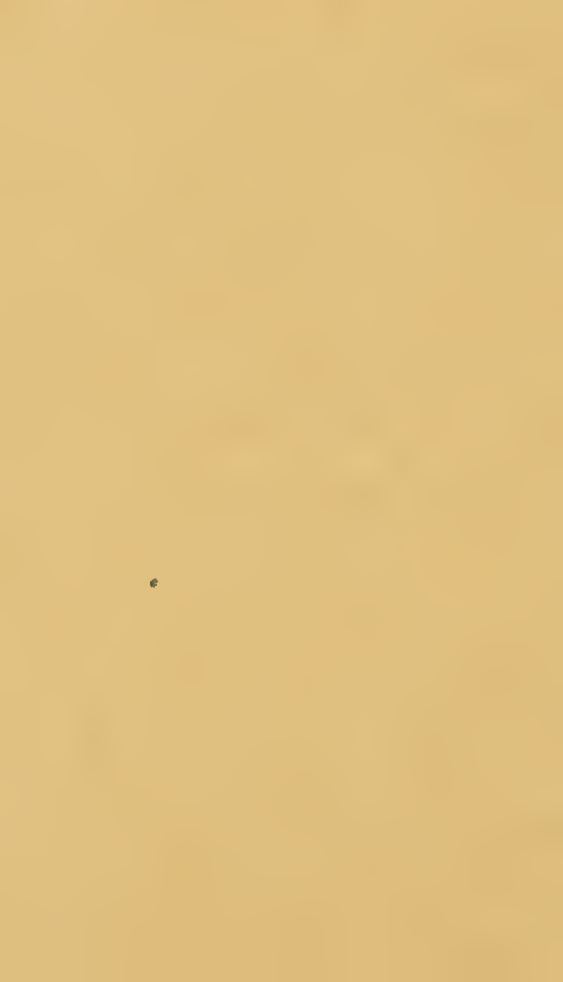
OF THE CASE OF

**The Presbyterian Church
Association**

IN ITS OPPOSITION TO THE
PROPOSED UNION OF THE

**Presbyterian, Congregational and
Methodist Churches**

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PREFACE

The action of the General Assembly of the Presbyterian Church in Canada, June, 1923, at Port Arthur, in deciding to consummate organic Union with the Methodist and Congregational churches, in accordance with the proposed legislation, without first securing the approval of the members of the Church for such Legislation—and (since then) the action of the Moderator of the Assembly and the Convener of the Assembly's Committee on Union, in sending out a letter to the church stating that "the question of Church Union is now finally settled"—make it necessary for the Presbyterian Church Association to place before the members of our church a statement of:—

- I. The origin of the Presbyterian Church Association.
- II. A history of the opposition to this Union.
- III. Some reasons for opposing this union.
- IV. The urgent duty of those who are opposed.

**THE PRESBYTERIAN CHURCH ASSOCIATION
FEDERAL OFFICERS**

President.....Rev. D. J. Fraser, D.D., LL.D., Montreal

Vice-President.....Mr. Thomas McMillan, Toronto

Treasurer.....Mr. C. S. McDonald, Brampton

Secretary.....Prof. D. A. Murray, Montreal

General Secretary

Rev. J. W. MacNamara73 Simcoe St., Toronto

I. THE ORIGIN OF THE PRESBYTERIAN CHURCH ASSOCIATION

THE PRESBYTERIAN CHURCH ASSOCIATION originated in the Presbyterian Convocation held in Toronto in October, 1916, which gathering was representative of our Church from the Atlantic to the Pacific.

At this Convocation the following resolution was unanimously passed:

“We, members of the Presbyterian Church in Canada, assembled in St. Andrews Church, Toronto, while affirming our belief in the spiritual unity of all believers, our cordiality towards our brethren of other communions, and our willingness for all feasible co-operation with them in the interests of the Kingdom of God, express our conviction that the time has not yet arrived for the discontinuance of the Presbyterian Church in Canada.”

For:—

Whereas the Union Committee in its first report, and the General Assembly of 1905 in adopting that report, laid down as a condition of Organic Union “that a Union of the Churches, to be real and lasting, must carry the consent of the entire membership,” and

Whereas the first vote of the people in 1911 was taken on the understanding that the proposed Union “must carry the consent of the entire membership” and out of a total membership of 298,916; 113,000 voted in favor of Union and 50,733 against; and

Whereas the Assembly of 1912, on receiving that vote, declared it unwise, owing to the extent of the minority, to proceed immediately to Union; and

Whereas in the vote of 1915, out of a total membership of 338,322; 113,600 voted in favor of Organic Union and 73,735 voted against; and

Whereas according to the foregoing, from 1911 to 1915, the membership of the Presbyterian Church in Canada increased approximately 40,000, the vote for Union increased only 600, while the vote against Union increased 23,000; and

Whereas only about one-third of the entire membership has declared itself in favor of the proposed organic Union; and

Whereas the action of the General Assembly at Winnipeg was manifestly untimely and ill-advised; and

Whereas the foregoing facts indicate that a case in favor of the proposed Organic Union has not been established;

Therefore, in view of these facts, as well as for other reasons, it is hereby resolved that our present duty is to maintain and continue the Presbyterian Church in Canada, and to this duty we solemnly pledge ourselves.

The Presbyterian Church Association is a thoroughly Catholic body including all types that have hitherto found a congenial sphere of service in the Presbyterian Church in Canada. It is now united in the conviction that its present duty lies in preserving that Church in its unity, integrity and efficiency.

There are those in the membership of the Association favorable to organic union, but utterly opposed to the coercive methods used in bringing about the present union.

There are those opposed to organic union believing that the strength of Protestantism lies in diversity of organization.

Some in the Association believe the church has no power to exchange the Confession of Faith for the doctrinal compromise found in the "Basis of Union".

Others in the Association feel that the disruption of our church is too high a price to pay for a so-called Union with other churches.

For these and kindred reasons all the members of the Presbyterian Church Association, though differing in minor matters, believe it is their solemn duty to preserve the Presbyterian Church in Canada—to that end they have pledged themselves

II. THE HISTORY OF THE OPPOSITION TO UNION.

The Union Movement originated in 1899 in a declaration of the General Assembly of the Presbyterian Church, in favor of "Co-operation with other churches in new fields", which statement was received with the utmost cordiality and with no opposition.

The scheme for ORGANIC UNION was launched in 1902 by an unauthorized statement in Winnipeg by the late Principal Patrick, in conveying the greetings of the Presbyterian Assembly to the Methodist Conference. The result of this unauthorized statement was: that Conference declared itself in favor of Union and issued an appeal, to that effect, to the Congregational and Presbyterian Churches. The Presbyterian Church appointed a Committee of Assembly, which met with similar Committees from the other two churches, considered the matter and reported to the Assembly that "Union is desirable and practicable." At this time any suggestion of disapproval was quieted by the assurance that: "union would not be

consummated unless there was practical unanimity," and that: "the people would certainly be consulted."

In 1906 definite opposition to Union was expressed in the Assembly, and the suggestion made that we confine ourselves to Co-operation.

The following year, those opposed to Union asked that the question be referred to the people—who are the Church. This request was refused by the Assembly, which decided to ask for suggestions—from Presbyteries only.

In 1908 the Basis of Union (without any draft of the Legislation necessary to consummate it) was submitted to the Assembly. This drastic document made the opposition more definite and determined. Next Assembly, those opposed to Union registered their emphatic dissent.

In 1910 organized opposition began. The ground for such a step was: those opposed to Union contended that the question should have been referred to the people. As a result of this opposition; in 1911 the question was, for the first time, submitted to the people. By this time the opposition to Union had become so strong and the vote registered against Union was so large that the Assembly decided:—

“In view . . . of the extent of the minority which is not yet convinced that Organic Union is the best method of expressing the Unity sincerely desired by all, the Assembly deems it unwise to proceed immediately to consummate the Union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time.”

In 1915 the question was for the second, and last time, submitted to the people (but again without any Legislation such as is now proposed). The result of this vote was: the vote against Union was increased by some 23,000, the vote for Union was increased only by about 600, and yet in the face of such a large vote against Union the Assembly of 1916 decided “that the Presbyterian Church do now resolve to unite with the Methodist and Congregational Churches.”

This decision was naturally looked upon by those opposed to Union as a serious breach of faith. As a consequence, organized opposition to Union became more definite and determined—in fact, the opposition became so strong that in 1917 the Assembly decided to “stay proceedings until the second Assembly after the war”.

That Assembly met in 1921 and decided to proceed to Union "as expeditiously as possible" and appointed a representative committee on Union, to prepare drafts of such Legislation as would be necessary to carry out the proposed Union, with instructions to present the same to the General Assembly when completed.

Since the meeting of the Assembly in 1921, opposition has been steadily increasing both in numbers and force; and yet, in the face of these facts the recent Assembly at Port Arthur approved of the Bills as submitted, "in principle and generally in form". To those opposed to Union, these bills were so unjust, that they registered their emphatic dissent in the General Assembly and at once met and resolved to leave nothing undone in order to preserve the Presbyterian Church in Canada. Every precaution is now being taken by Counsel and otherwise, to safeguard the interests of those opposed to the action of the General Assembly.

III. SOME REASONS FOR OPPOSING THIS UNION.

Statements are being made that: "Union will make no difference in our congregations," and "The question of Union is now finally settled, and settled by the church herself." These statements are grossly misleading. Union will make a vast difference in our congregations—even now many congregations are seriously disrupted and their work hindered, and Union is not finally settled nor can it ever be settled, until it is settled, not by the Assembly, but by the people themselves.

The fact is: there are two attitudes which are becoming more apparent as the crisis approaches: 1. The attitude of some so-called Union leaders who seem to seek to win, to suppress the facts and to hinder the matter from being considered in their congregations. 2. The attitude of those opposed, who seek the truth and welcome light from all sides. Only the latter is fair and worthy of a Christian church such as the Presbyterian Church in Canada is—a church which has always stood for the right and liberty of conscience.

Some of the main arguments against Union may be classified and stated briefly as follows:—

1. *The Argument from Scripture*—We believe, with all our heart, in the oneness and unity of which Christ and Paul speak in the New Testament. But we do not believe that this oneness and Unity conflicts with diversities of Administration and operations.

There are two ideals of the church; one is that there should be one organization, of one name and type, under one government and control. The other is that God's people united in Him, are already one, with "diversities of gifts but the same spirit". The one lays emphasis on the outward and formal, the other lays emphasis on the inward and spiritual. It is the second of these of which Christ and Paul spoke and it is the second of these, which we (after them) seek to emphasize and perpetuate.

2. *The Argument from History*—The verdict of history is: instead of this outward and formal union creating Unity, spiritual growth and strength, it has invariably created discord, spiritual decay and weakness—it has produced physical power, tyranny and oppression. To such an extent is this true, that all down the history of the Church, disruption, seces-

sion and such like catastrophies have seemed, in the Providence of God, to be necessary in order to preserve and propagate the Spiritual life of the Church.

3. *The Argument from the Basis of Union*—When the Basis of Union was presented to the Assembly it introduced such radical changes that the opposition for the first time took on a determined attitude. The following are some of the matters, dealt with in that Basis, which led to opposition:

- (a) The ministers in the new Church will not be pledged to subscribe to any system of Truth—not even the Basis itself. It casts aside the great truths upon which our Church was founded, which she has always believed, and by which she has done her noble work—the new Church will be essentially a creedless Church.
- (b) The ordained Eldership will be dropped. No other Church has such a band of ordained men, banded together by the most sacred vows for service in the work of the Lord. This great sheet anchor of Presbyterianism is to be bartered away for “the Committee Man” of the new Church.
- (c) The right of a Congregation to call its own Minister will be taken away. In its place there

will be "a stationing committee", which may or may not grant the request, or adhere to the wishes of the congregation. The right to call its own Minister has always been, and is to-day, one of the traditions of Presbyterianism which is most jealously guarded and most highly prized.

- (d) The right of the Presbyteries to ordain and induct its ministers will be taken away. This is a solemn and sacred privilege highly prized by all Presbyterian Churches.

4. *The Argument from the Vote of the People*—
For some reason (not hard to imagine) the Assembly has always been reluctant to submit the question of Union to the people. On two occasions only has this been done—in 1911 and 1915—never since.

An examination and analysis of these two votes warrant us in making the following statement of facts:—

- (a) The first vote against Union was so large that the Assembly deemed it unwise to proceed.
- (b) The second vote against Union was much larger, yet the Assembly resolved to consummate Union.

- (c) The total vote for Union constituted only a little over one-third of the whole membership of the church.
- (d) The bulk of the vote for Union came from the smaller centres of population and the Mission fields of our Church, while the bulk of the vote against Union came from the larger centres and self-sustaining congregations.
- (e) The West (which is said to be solid for Union) only voted a little over a third for Union, and in some cases the votes recorded for Union actually exceeded the total membership of the district.

5. *The Argument from the Proposed Bills*—The following are some of the arguments for opposing the proposed bills:

The Provisions of the Bill:

- (a) It would create a new corporate body, to be called the United Church of Canada.
- (b) It would merge in this new corporate body, the entire Presbyterian Church in Canada—its name, its ministers, its members and its properties.

- (c) It would provide that, within six months, a congregation may vote itself out of this new corporate body.
- (d) It would provide a Commission to decide as to the equities of Congregations voting themselves out, in the general property and funds of the Presbyterian Church.

This means :

- (a) If this Bill becomes law, then the Presbyterian Church in Canada passes out of existence—her very name is abolished. Canada would be the only civilized country in the world in which there is no Presbyterian Church.
- (b) All the Ministers and Members, all the property and funds of the Presbyterian Church would, by law, become the property and form part of the United Church.
- (c) This would mean coercion, for: many Ministers and members of the Presbyterian Church would be compelled by law to become members, and subject to the discipline, of an organization in which they do not believe and which they do not desire to join.

- (d) A congregation must vote itself out within six months or ever after remain part of the United Church. If a congregation does vote itself out—it is out in the cold with a vengeance, for there will be no Presbyterian Church in Canada with which to unite.
- (e) Should a bare majority of a congregation, at a meeting held within six months, decide to remain in the United Church, they would keep the whole of the property and funds of the Congregation. Thus: if a congregation of 401 members voted as follows:—210 to stay in and 200 to withdraw, the 200 would have no claim whatever either on the congregational property, or on the general property of the church. That is, a bare majority of one at a meeting, where many, through sickness and such like causes, cannot attend, may create this crisis and perpetuate this injustice—from which there will be no appeal.
- (f) This bill, if it becomes law, will certainly create a serious disruption in the Presbyterian Church in Canada, for there is a very large body of solid, determined Presbyterians who will absolutely refuse to be incorporated by law, against their will, into any non-Presbyterian organization.

These are a few outstanding features of the Bill, and they clearly show that Union at this time, is out of the question.

If Union can only be consummated upon the terms of this Bill, then surely every true and loyal Presbyterian must conclude that Union should not now be consummated.

This Bill in form, substance and procedure is manifestly unfair, unjust, coercive and tyrannical. It should have been submitted to the people before being adopted by the general Assembly. The Assembly does not constitute the Church and past experience shows that the mind of the Assembly does not by any means necessarily represent the mind of the Church. If there is to be any Legislation at all, it must be directed to the recognition of the true legal position of those maintaining the Presbyterian Church, and the revision of the Bills accordingly. No so-called majority vote should carry two-thirds of the Church into a Union which they do not wish to join.

6. *Some Other Arguments.*

It is now eight years since the people were last consulted on this most vital issue. There are over

100,000 new members who have never had a chance to vote at all on the question of Union.

There are thousands of soldiers who were overseas when the last vote was taken.

Since the last vote, the war has been finished, the terms of peace drawn up and changes in every department of industry, commerce and society have taken place. Uncertainty and unrest are prevailing all over the world and distracting men's minds.

For these and many more reasons we believe Union is neither desirable nor practicable. We believe Cooperation can meet all the problems which can be met by Union. We further believe: The very least concession which the "full steam ahead" unionists could have granted was to refer the whole question—Basis and Bill—to the people. The final court of appeal in a Protestant and Presbyterian Church is the people.

IV. THE URGENT DUTY OF THOSE WHO ARE OPPOSED.

1. Organize. In every congregation there should be a Presbyterian Church Association, with its own executive of at least a President, Secretary and Treasurer.
2. Enroll. A thorough canvass should be made of each congregation, to get each member and adherent, who believes in the Presbyterian Church, as bonafide members of the Presbyterian Church Association.
3. Subscribe. Every loyal true blue Presbyterian should send his or her subscription, small or large, to the Treasurer of the Association, Mr. C. S. McDonald, care of the Presbyterian Church Association, 73 Simcoe St., Toronto, Ont.
4. Propagate. By lip, life and letter, proclaim and declare that the Presbyterian Church must be continued in Canada.
5. Defeat the Bill. In every lawful way, make it impossible for this proposed Bill to become law.

PRESBYTERIANS!

Read and study this pamphlet.

Our church has always fought for and maintained "the rights of the minority" and the "liberty of the individual."

The proposed legislation ignores both—it leads to a divisive course and will end in certain disruption.

We urge you to study the peace and preserve the unity of our beloved and historic church.

*"Pray for the peace of Jerusalem,
They shall prosper that love thee."*

It is long but state our position

THE PRESENT STATUS OF METHODIST UNIFICATION.

TO THE MINISTRY AND LAITY OF THE
METHODIST EPISCOPAL CHURCH SOUTH:

Dear Brethren:

The statement contained in the following pages has been prepared at the request of a number of Preachers and Laymen of our Church. The general subject has been so fully discussed in pamphlets and in the Church Press that I realize some persons may not desire to read so long a statement. But from my viewpoint the issues involved are so vital, not only to worldwide Methodism but to worldwide Protestantism as well, and, furthermore, without questioning the sincerity of anyone, it seems to me that there has been so much misunderstanding of the real facts, that I trust that all those who have the special responsibility of voting will be willing to give the amount of time required for a careful reading. I frankly admit that there are many of my very good friends who are as sincere in their opposition to the Plan, as I am sincere in my advocacy, and I cannot expect to change the opinion of some of them, but I would be very glad for all of them to read the reasons which have compelled me in all good conscience, and with a sense of my personal responsibility to our Lord and Master, to take the position which I have taken. I have endeavored to confine the discussion to the provisions of the proposed Plan, the principles underlying it, and the consequences which will follow its ratification or its rejection, and I have endeavored to avoid any offensive personalities.

While the statement has been prepared at the request of others it has been written on shipboard and in London without opportunity for conference and exchange of views, and I alone am responsible for the form of the discussion and for the language used. Whether the statement will be instrumental in bringing others into agreement with my position or not, I trust that it may aid in the promotion of a brotherly spirit, which will enable us as Members of a great Church to reach a conclusion on this important question without any bitterness of feeling or permanent breaches of fellowship, because of sincere but positive difference of opinion.

I will further state very frankly that the expense of printing and mailing the first 10,000 copies of this statement to those charged with the responsibility of voting will be at least nine hundred dollars, which I have personally assumed. If anyone desires to assist in meeting this expense such co-operation will be appreciated.

Earnestly desiring that His Kingdom may come and His Will be done on Earth, as it is in Heaven,

I am,

Your fellow worker in Christ Jesus,

JAMES CANNON, Jr.

LONDON, ENG., August 7th, 1925.

Copies of this statement will be mailed to any address at 10 cents per copy. All communications should be sent to Box 605, Richmond, Virginia.

I shall discuss the subject informally, in the first person, under three general divisions:

- I. The historic background of American Methodist Unification.
- II. The aim and provisions of the proposed Plan.
- III. Our responsibility as a Leading Protestant Denomination.

I. Historic Background of American Methodist Unification.

The basal fact to me, in all plans and discussions of Methodist Unification, is the Essential Unity of whatever can properly be called Methodism. It is nearly two hundred years since John Wesley flung out his banner, with the daring prophetic motto "The World is my Parish." He was a fellow of Lincoln College, Oxford, a minister of the Church of England without a parish, with congregations composed of colliers, farm labourers, house-servants and small shop clerks, with a small company of plain and, in the main, unlettered men, as his assistant preachers, without wealthy or influential friends, without support from Church dignitaries, but on the contrary with great opposition from sources high and low, indeed with rocks and revilings for his reward in many places.

What was the basis of his daring prophecy? John Wesley believed that he had seized upon the vital teaching of Jesus Christ, and he and his preachers proclaimed the simple Gospel of a Savior who had come "to seek and to save the Lost", of Repentance, Faith, Regeneration, Adoption, Witness of the Spirit, Holy Living, great essential truths, unobscured by hair splitting non-essential theological definitions and discussions. And, without withdrawing from the church organizations to which he belonged, he created a new organization, as it were a mobile flying squadron, which proclaimed this simple Gospel, from one end of England to the other, until multiplied thousands were numbered among the despised "Methodists." As the years went by, some of these Methodists crossed the ocean and in Maryland and New York began to preach the Methodist doctrines until in every colony the Methodist preachers were found. They crossed the Alleghanies to the Mississippi, the Mississippi to the Middle West, the Great Plains to the Rockies, and finally reached the Pacific Slope. And everywhere they went they exemplified and maintained the two great characteristics of Methodism: plain earnest preaching of the simple Gospel and efficient common-sense administration. With such a Gospel and such methods they have belted the globe and in every continent and in almost every country the people called Methodists are found today. Moreover, Methodist teaching and polity have profoundly affected the work of all other great Protestant denominations.

Why the Division?

With such an origin, with such essential unity of world purpose, with such plain simple essential body of doctrine, with such vindicated efficiency of method, with such abundant ingathering of souls, with such an ever increasing number of congregations and of members, why did the great American Methodist Church divide in 1844?

No Doctrinal Division.

It should be recognized and emphasized, that the division did not come because of any difference whatever in doctrinal belief. Both sections of the Church, after the division, held to the same articles of religion and practically to the same book of Discipline. Both churches retained the same method of church government, with bishops, presiding elders, pastors, local preachers, exhorters, General, Annual, and Quarterly Conferences. The only difference which was emphasized was concerning the powers and rights of the Episcopacy and of the General Conference; and

technically, it is true that the Church divided in 1844 on that issue, but as a matter of fact, the Plan of Separation was adopted because intensely divergent views, as to State Sovereignty and Slavery, required division to prevent destructive strife in the Church itself, and to prevent a large secession of members to other denominations, both in the North and in the South. For there were many members in each section who were absolutely unwilling to receive, as bishops, connectional officers or as pastors, men from the other section, holding divergent views on Slavery and State's Rights. The Plan of Separation was adopted, because our fathers believed that in view of existing social economic and political conditions, the mission of Methodism to the people of the different sections of the country could be carried on more successfully by such a division of the working forces of the Church.

It is worthy to note in this connection that there were no laymen in the General Conference of 1844. The delegates were all preachers and it was that small body of preachers, as representatives of the Annual Conferences, which Annual Conferences were also composed exclusively of preachers, who took upon themselves the responsibility for the adoption of the "Plan of Separation" of American Episcopal Methodism, which Plan of Separation the United States Supreme Court held to be legally binding, although it had been officially declared to be "null and void" by the General Conference of 1848 of the Northern Methodist Church, because the Plan had not received the approval of a constitutional majority of the preachers voting in the Annual Conferences.

The division of 1844 was wise Christian statesmanship. It has enabled Methodism, North and South, to carry on effective ministration to the people of both sections, comparatively unimpaired by sectional and political difficulties.

War and Reconstruction.

It is probable that the Plan of Separation would never have been adopted after 1844. For the comparatively peaceful and brotherly General Conference of 1844 was followed by a quarter of a century of ecclesiastical disagreement of steadily increasing intensity, as the country itself swept steadily into a four years civil war, followed by a ten year period of carpet-bag reconstruction. It must be remembered that the members, of the Methodist churches were also citizens of the country, North and South: that tens of thousands of them were soldiers in opposing armies; and that it is difficult to shoot down men without some bitterness and hate. When the war was over, there were multitudes of maimed and wounded soldiers; millions of dollars worth of property had been destroyed; there were fathers and mothers who had lost sons, wives who had lost husbands, brothers and sisters who had lost brothers. Noble Christian women have told me that the most severe test which had come to them in their christian experience had been to keep hatred out of their hearts, to repress a longing for revenge upon those who killed their loved ones in battle, and to cultivate a spirit of genuine forgiveness of their enemies. The ten years of the "carpet bag" regime following the war was more destructive of good will and more productive hatred than the war itself. Those were the days when the Christian love of the the two churches was put to the severest test, and the spirit of denomination and invasion on the one hand and of Resentment and Reprisal on the other were at their height. In those days the attempt was made in some sections, to take our churches from us by force, to hold up to contempt and denunciation as traitors and rebels, indeed to brand as unworthy of the con.

confidence of the church, those who had in all good conscience fought for what they believed to be sacred rights of their states. Much of the natural un-Christian arrogance of the victor crept into the attitude of some of the Northern Methodist leaders, and they said and did many foolish hurtful things. Moreover the feeling was so bitter in local communities in Maryland, Western Virginia, Kentucky, Missouri, Western North Carolina, Eastern Tennessee, and in some other sections where the people had been on different sides during the war, that the native-born supporters of the Union in those sections, and Union men moving into the South, who did not find a sympathetic cordial welcome in the Southern Methodist Churches were dissatisfied, and naturally desired the Northern Methodist Church to organize churches and to send preachers to their communities. Not only were these appeals for assistance gladly responded to by Northern Church Authorities, but they were in many cases made the occasion for an active campaign of aggressive church building, in sections, where it was assumed, without sufficient warrant, that Southern Methodism would not or could not meet the religious needs of the people. Furthermore, shortly after the war the Baltimore Conference decided to adhere to the Southern Church and that caused a still further division among the Methodists of Maryland and of the District of Columbia.

Official Declarations 1845-1866.

The official declarations of the two churches during this period indicate the growth of the spirit of dissatisfaction and positive disagreement with the attitude of each other. When the Methodist Episcopal Church, South, was organized in Louisville, Ky., in 1845, the Convention declared:

"Resolved that we cannot abandon or compromise the principles of action, upon which we proceed to a separate organization in the South; nevertheless cherishing a sincere desire to maintain a Christian union and fraternal intercourse with the Church North, we shall always be ready, kindly and respectfully to entertain, and duly and carefully to consider any proposition or plan having for its object the union of the two great bodies in the North and South whether such proposed union be jurisdictional or connectional."

But the Northern General Conference 1848 held the Plan of Separation to be "Null and void", it not having been approved by a constitutional majority in the Annual Conferences. It also declined to receive Dr. Lovick Pierce, as a fraternal delegate, because "There are serious questions and difficulties between the two bodies." It furthermore instructed the bishops of the Northern Church to "prepare a statement of the instances in which they considered that the plan had been violated by the Southern Church in sending ministers and organizing societies within the bounds of the Northern Church."

1850

This attitude of the Northern General Conference called forth the following resolution from the Southern General Conference of 1850: "We cannot under the act of rejection and refusal renew our offer of fraternal relations and intercourse; but will at all times entertain any proposition coming from the Methodist Episcopal Church to us, whether it be by written communication or delegation, having for its object friendly relations predicated on the rights granted us by the Plan of Separation adopted in New York in 1844."

Also at the same Southern General Conference at St. Louis in 1850, the bishops in their address made the following statement: "In consequence of the position assumed by the Northern Church, we have felt

ourselves at liberty to accept invitations to occupy circuits and stations heretofore within its limits: many such invitations have been tendered to us from various portions of the land We have intimated that the attempts of our Northern friends to invade Southern territory have been productive of much trouble in some portions of our work. This however has not, we believe materially affected the prosperity of Church in those sections."

1866

Shortly afterward the Property Suit in the United States Supreme Court followed, and greatly accentuated the strained un-brotherly feeling between the two Churches, and of course there was no official fraternal contact, following the action of the Northern General Conference in refusing to receive Dr. Pierce. Finally in 1866 the Southern General Conference at New Orleans adopted the following:

"Resolved that as the geographical line defining the territorial limits of the Methodist Episcopal Church and the Methodist Episcopal Church, South, established by the General Conference of 1844, has been officially and practically repudiated by the Methodist Episcopal Church, therefore we are bound neither legally nor morally by it, and that we feel ourselves at liberty to extend our ministrations and ecclesiastical jurisdiction to all beyond that line who may desire us so to do."

This resolution, passed when the bitterness engendered by the war and the carpet bag regime was at its worst, is the climax of the anti-fraternal official deliverances. The repudiation of the Plan by the Northern General Conference of 1848, and its refusal to receive Dr. Pierce, the declaration of our bishops in 1850, the conflict in the courts, the action of the Baltimore Conference, and this action in 1866, all, accompanied more or less by the establishment or occupation of churches, on one side of the line or the other, clearly indicate that both churches had decided to ignore the boundary line of 1844 in their further activities. And this they have both done. Neither church **has refused** to answer calls which have come to it "to extend its ministrations to all beyond that line who may desire us so to do."

A Personal Experience.

It was this decision by the Southern Church to ignore any boundary line which greatly influences my own personal life and experience. The Northern Methodist Annual Conference, within the bounds of which, in the state of Maryland, my parents lived, sent a preacher to our home church in Salisbury, Maryland, who was unwise and intolerant, and who seemed to regard it as his bounden duty to discipline publicly all those who had been openly or quietly sympathetic with the Confederacy. "Rebels," "Traitors", "Unworthy of trust and confidence", were some of the disciplinary epithets he applied as a chastisement to those members of the church who did not think that Davis should be hung and the South treated as a conquered province. One Sunday morning when he was even more severe than usual, my father, who was one of the leading stewards under correction quietly took his hat, and with my mother left the church, and several others followed him. They held a meeting and decided to request the presiding elder of the Norfolk District of the Virginia Conference, M. E. Church, South, to visit them for the purpose of organizing a church. A church was organized, not only at Salisbury but at Trappe, Berlin, Bishopville, St. Martins, Cambridge, Taylor's Island, and other country places on that part of the Eastern Shore of Maryland, where there had been only Northern Methodist churches up to that time. Pastors were sent to them

from the Virginia Conference, and they exist as charges of the Virginia Conference until this day—nearly 60 years later.

Wall of Partition

As a boy I well remember the wall of partition which existed between the two churches. If our preacher was away from town on Sunday and we had no service after attending the Sunday School, our people either went home or went to the Presbyterian, Episcopal or Methodist Protestant Church; few indeed ever went to the Northern Methodist Church, and as rarely did any of the Northern Methodists ever come to our church. The presence of one of them in our congregation was a subject producing animated discussion as to the motive for such extraordinary conduct. Except to attend two funerals I do not remember entering the Northern Methodist Church until I was sixteen years old. To my young mind they were a class apart. Presbyterians, Episcopalians, Baptists might go to Heaven, but there was an interrogation point concerning Northern Methodists. Both churches increased in wealth and members, and in later years the two congregations have worshipped in two handsome stone churches, directly across the street from each other, the said churches having been built by two brothers, the Southern Church by the brother who became the Democratic Governor of the state of Maryland, the Northern Church by the brother who became one of the leaders of the Republican Party of the state of Maryland, and whose son became a Republican United States Senator. Had the Methodist people of the town never divided their forces they would easily have been the most influential religious factor in the town and surrounding country. As it has been, very much of their energy and force have been consumed in maintaining their rival organizations.

My father and mother were recognized by all as among the leaders in the Southern Church, and it can be truthfully said that they literally poured out their lives without stint for the maintenance and upbuilding of the Church, believing with all their hearts that in so doing they were working for the best interests of the Master's Kingdom. I have never known any two people anywhere to whom Southern Methodism meant more as a life love than to them. But just before my father died in 1910 he expressed his great joy at the movement toward the union of the three Methodist churches, which had been emphasized at the Birmingham General Conference in 1906. He said that while the establishment of a Southern Methodist Church in Salisbury was desirable, justifiable, if not indeed a necessity in 1866, that now in 1910 as the bitterness and hate had passed away, as an entirely new generation had grown up, free from the passions and prejudices of the war, as now people had moved into the town, and children of the two churches had married and intermarried, the condition which now confronted the Church had so changed and the problems had so greatly increased, that he was satisfied it would be far better for the community, and therefore better for the work of Methodism and for the advancement of the Kingdom of God, if all the Methodists of the town would unite all their resources and combine their efforts for the one great work of Soul-Saving at home and abroad, rather than to waste a large part of their efforts and resources trying to maintain rival Methodist organizations. I am glad to say that I read in the Richmond Christian Advocate of a few weeks ago that the official board of my childhood church voted by a three-fourths majority for the proposed Plan of Unification, and my information has been that the Northern Methodist Church of that town has taken a similar position. There was probably as much justification for

the establishment of a Southern Methodist Church in that place as anywhere in the country. Today, fifty-nine years after, I am thoroughly convinced that a Methodism united, can better do the work of God in that community than can a Methodism divided.

I have entered somewhat into particulars in this case because I grew up with that Church as a boy, and all my standards of Christian living came from association with that noble band of Christian men and women, some of whom were as saintly as I have ever known, and I have followed its career closely until the present day. I think it may be taken very properly as an example of what took place during those years following the war in the various sections on both sides of the line. People in churches in both denominations, honestly decided, whether justifiably or not, that they could not enjoy worshipping or working with some of the people in the churches of which they were members. It should be noted that there were no disagreements on church doctrine or polity. Indeed they were all such genuine Methodists in those places that they were unwilling to join Presbyterian, Baptist, or Episcopal Churches. But they disagreed so positively and so sharply on political, governmental, historical and social questions, and they carried these differences so openly into their Church life, that it became impossible to work successfully together, and so the Church was divided and there two Methodist churches where there had been only one.

How can these Methodist people whose fathers separated years ago, be brought together or perhaps I should better say, come together in one united Church? I have become convinced that no fixed rule can be adopted, which can be applied successfully to bring about the union of such churches. There are local conditions in nearly every case, which will determine how soon, and by what method union can be brought about. In some cases it will follow promptly and with little or no loss of membership, as soon as an official plan is adopted by the authorities of the two churches. But in other cases, there will be so much pride of opinion, so much thought of personal prestige, so many old snags and roots of bitterness, so much accumulated suspicion and distrust, that actual union will be much longer delayed, and when the formal union does take place, it will be accompanied with some loss of members to other churches. But I am fully convinced that the adoption of a rigid rule of compulsory union would be disastrous in very many cases nearly all of which would later gradually respond to the great appeal of a high ideal, and that the overwhelming majority of the members of both denominations, who live in communities where the two churches have been in competition for years, would rejoice in the adoption of a plan which would enable them to join their forces without any disparagement to the record of either, and without any boastful thought of absorption of the one by the other.

The Quickening Leaven.

Indeed it is this ever growing irresistible conviction in the hearts of choice spirits among our Methodist people in city, town, village and countryside, that further competition is wrong, aye that further waste of precious resources of men and money is a sin, for which the Master will hold His followers responsible if they do not eliminate it:—it is this conviction that lost men and women are more important than our personal political or social opinions and prejudices, which has so taken possession of many of our most earnest faithful members, that as a mighty leaven it has been steadily and surely leavening the lump of the two great Methodisms. And as the years have gone by this leavening process has naturally,

necessarily, resulted in official negotiations between the two churches. There has been an ever increasing number of earnest dissatisfied idealists, who have refused to be content to carry on the Master's work in competition with fellow Methodists, and who have demanded that all artificial barriers of pride and prejudice be broken down, that united Methodism may march together once more under Wesley's all inclusive banner, proclaiming everywhere "The World is my Parish." But it has not been easy to unite forces and to carry the entire army forward together. The process is a slow one, and the broken bones and torn tissues require time and careful treatment to bind them together again into one harmoniously functioning whole.

Formal Official Growth.

The formal official growth of this **conviction of responsibility for union**, followed by **genuine earnest desire for union**, is indicated somewhat in the declarations of Fraternal Messengers, of Bishops, of Commissions, and of Conferences which, with greater or less formality and authority, have been made from time to time. In 1872 the Northern General Conference appointed fraternal delegates to bear brotherly-greetings to our General Conference of 1873. Their credentials declared:

"To place ourselves in the truly fraternal relations toward our Southern brethren which the sentiments of our people demand and to prepare the way for the opening of formal fraternity with them."

This is an official declaration that the sentiments of the Northern Methodist Church were demanding a more brotherly attitude toward the membership of the Southern Methodist Church.

Following the delivery of the fraternal messages, the Southern General Conference adopted a resolution from which I quote: "Their utterances warmed our hearts, their touching allusions to the common heritage of Methodist history, to our oneness of doctrines, polity and usage, and their calling to mind the great work in which we are both engaged for the extension of the kingdom of their Lord and ours stirred within us precious memories. . . . We hail with pleasure and embrace the opportunity at length afforded us of entering into negotiations to secure tranquility and fellowship to our alienated communions on a permanent basis and alike honorable to all. We stand ready to meet our brethren of the Methodist Episcopal Church in the spirit of Christian candor and to compose all differences upon the principles of justice and equity.

This statement indicates at the end of thirty years of division our General Conference formally declared the continued "oneness of doctrine, polity and usage." Furthermore following this statement a resolution was adopted, authorizing our college of bishops to appoint a commission consisting of three ministers and two laymen to meet a similar commission of the Northern Methodist Church for the purpose of adjusting all existing difficulties. The Northern Methodist General Conference appointed a like commission and the commission met at Cape May in August, 1876. Lengthy quotations could be given from the report adopted by that commission but space will permit only some brief extracts. Perhaps the most significant statement in the report is the sentence: "Each of said Churches is a **legitimate** branch of Episcopal Methodism in the United States having a **common origin** in the Methodist Episcopal Church organized in 1784." The adoption of this declaration by the Northern General Conference put the official stamp of the Northern Church upon the equal legitimacy with itself of the Southern Church, and no matter what may have been said, or may be said in the future, on the platform or in print, by any individual,

or group of individuals, no matter how prominent it cannot change or vitiate this official declaration.

Referring to the essential unity of American Methodism the following words were used in the Cape May Statement: "Their itinerant successors in the chief churches of American Methodism, in restored fraternity, will vie with each other to wave the banner of the cross in this Western world, and henceforth will proclaim that these churches are one in spirit, one in purpose and one in fellowship."

At the Southern General Conference following the Cape May meeting, after the fraternal messengers of the Northern Methodist Church had spoken, Dr. Lovick Pierce spoke, and I quote his closing words: "I am glad that fraternity has come to pass, in all its beauty and in all its perfection, and in all its sacredness."

Common Hymn Book, Catechism and Order of Service

In 1894 our General Conference initiated the idea of a commission on federation, and the Northern General Conference of 1896 accepted the idea and the joint commission met in Baltimore in 1898 and recommended among other things, "the preparation of a common catechism, a common hymn book and a common order of public worship and the development of a non-competitive policy of missionary operations in foreign lands." In 1906 the bishops reported in their address, as follows:

1906

"The General Conference also instructed your bishops to act in concert with the bishops of the Methodist Episcopal Church in the work of preparing a Common Hymnal, a Common Catechism and a Common Order of Worship. Members of the two joint commissions were appointed. Their labors have been concluded and approved and in 1905 the Common Hymnal was published, the Catechism was prepared and a Common Order of Worship adopted."

Nothing could emphasize more strongly the essential oneness of the two great Methodisms. Wherever the members of the two Churches meet in home or in foreign lands, they sing out of the same hymn books, the hymns which thrill the heart with Methodist doctrine; the children, the most precious possession of both Churches, are taught the same doctrines out of the same catechism, and in every part of the world the official order of service in the two Methodist Churches is the same.

At that same General Conference at Birmingham in 1906 the Commission on Federation representing the two Churches presented its report from which I quote:

Resolved that the growth of the spirit of fraternity and of practical federation between evangelical Christian churches in many communities, and especially in this country, between the Methodist Episcopal Church and the Methodist Episcopal Church South suggests the advisability of instituting a Federal Council for these two churches which without interfering with the autonomy of the respective churches, and having no legislative functions shall yet be invested with advisory powers in regard to worldwide missions, Christian Education, the evangelization of unchurched masses, and the charitable and brotherly adjustment of all conflicts and misunderstandings that may arise between the different branches of Methodism. It is our belief that the spirit of fraternity is steadily growing between the two churches . . . The whole movement for federation proceeds upon the supposition that Episcopal Methodism in these United States is **essentially one**. For either branch of it to assume airs of patronage or superiority is to nullify and defeat the good work that has

already been accomplished, and renders still greater achievement impossible. Our common honesty, to say nothing of respect for the higher ethics of our holy religion, forbids us to go through the forms of a friendly recognition and intercourse, and at the same time to continue the policy of contention and rivalry."

The report from which the above quotations are taken is signed by A. W. Wilson and E. E. Hoss,

1910

The bishops address in 1910 contained the following statement: "The two General Conferences of American Methodism have long since acted favorably on plans of federation, whereby each Church agrees to respect the work of the other in this country, as is done in foreign fields, and thus avoid both waste and friction. To make operative this general plan there will be laid before you additional action taken by the Joint Commission on federation. Happy and harmonious results have followed where the new plan has had a fair trial, and some communities now have a united Methodism in place of two weak and rival ones. There remains too much unoccupied territory confronting each of these two great Churches, alike in the rural districts and in the cities to waste men and money in useless and unchristian competition. Our wise laymen in both the churches, now taking so much interest in missionary work, are properly asking how wisely we are using missionary money in erecting altar against altar in given sections of our common territory and country."

The committee on Church Relations at that same General Conference of 1910, reported a recommendation which was adopted by the General Conference and is as follows: "We recommend that our representatives in the Federal Council of Methodism be directed to further as far as is consistent and practicable a closer relation between ourselves and the Methodist Episcopal Church, the Methodist Protestant Church and other Methodist bodies."

A commission composed of representatives from the Northern and Southern Churches and the Methodist Protestant Church had several meetings during the following quadrennium. In December 1910 that commission adopted the following: "It appears to be our imperative duty earnestly to consider the expediency and practicability of some form of unification that will further allay hurtful competition and conserve all vital interests."

1914

That commission worked to such good purpose that at our General Conference in 1914 the Bishops stated in their address—It should also be noted that during the past quadrennium our commissioners at the request of the commissioners of the Methodist Episcopal Church consented to take up and to consider the question of organic Union: While they had not been specifically directed by the General Conference to enter upon this work, we think nevertheless that they were warranted in their action by the general tenor of their instructions.

It is interesting to note that this episcopal address was prepared and read by Bishop Warren A. Candler, and Bishop Collins Denny was one of the signees. The General Conference of 1914 adopted the following resolutions:

"The General Conference endorses the tentative plan adopted in Chattanooga in May 1911 by the Joint Commission on federation, as both feasible and desirable, and as containing the basic principles of a genuine Unification of the Methodist Episcopal Church and the Methodist Episcopal

Church South by the method of reorganization, and hereby declares itself in favor of the unification of the Methodist Episcopal Church and of the Methodist Church South in accordance with this general plan of reorganization, and in favor of the unification of all or any Methodist bodies after such plan has been accepted by the Methodist Episcopal Church. However, we recommend that the colored membership of the various bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church."

Unanimous at Oklahoma

When this resolution was adopted on May 21, 1914, by unanimous vote, Bishop Hoss who was presiding at the time spoke as follows: "This is not final; nobody dreams that it is final; no one man is wise enough to frame a final plan of union of all Methodism. We should go on, and after a time, almighty God will put his hand in and this thing will come to pass. We cannot cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the angel of the resurrection comes. I pray God that the day may come somehow and at some time in which all the forces of Methodism may be organized into such a form as to constitute an organized disciplined army for the spread of the kingdom of God. If you will adopt this report please rise and stand until you are counted."

The entire body rose. Bishop Hoss then said: "If there is anybody here that is opposed to it I want him to rise and stand until he is counted." Nobody stood and the Bishop announced: "It gives me great pleasure to say to our brethren (Doctor M. S. Hughes and other Northern Methodists sitting on the platform) that there is no dissenting vote."

1918

In 1918 the Bishop's address stated: "There will be before you a report of the commission authorized by the last General Conference to treat with a like commission representing the Methodist Episcopal Church touching the unification by reorganization of American Methodism. . . . It is already known throughout the Church that the commission has had not less than four different sittings and has labored diligently and prayerfully to accomplish the purpose for which it was appointed. We are officially informed however that the commission was not able to reach an agreement. That there is widespread regret over the inability of the commission to come to an agreement there can be no doubt. We do not suggest what course the General Conference should follow; but we do say once more as we have often said, there can not be two opinions as to the unwisdom of conflict and competition between two great Churches preaching the same gospel and having so much glorious history in common. And it is still our earnest hope that a way may be found for some plan of cooperation among the Methodists of America which shall as far as possible eliminate wastage of men and money in the territory in which both churches have established themselves."

The report of the Commission on Unification to which reference is made in the above quotation from the Bishop's address which was presented by Bishop Candler as chairman and Doctor Frank M. Thomas as Secretary was in part as follows:

"Your Commission has prayerfully and diligently endeavored to carry out the will of the last General Conference and the Church in their efforts to consummate a plan of unification by reorganization. Your commissioners kept in mind the recommendation of the last General Conference:

'that the colored membership of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church.' They did not construe this recommendation as an ultimatum, nor did they consider that by 'independent organization' was necessarily meant an independent Church. The proceedings will show that your Commissioners for the most part did advocate an independent Church; but they in accordance with their interpretation of the recommendation of the General Conference were willing to accept for the negroes an associate General Conference under the general constitution of the Church or for the time as an associate regional conference under the common general conference by which the negro membership would be able to govern in large measure their own affairs." (that is to say this Commission of which Bishop Candler was chairman, declared its willingness to accept a plan which would permit the negro delegates from the Regional Negro Conference to sit and vote as members of the General Conference).

"Your Commissioners deeply regret that our negotiations with our brethren were not more fruitful of immediate results. At the same time we are sure that our labors were not in vain. We take great pleasure in bearing testimony to the uniformly, brotherly and manifestly Christian spirit in which these important and delicate discussions and negotiations were conducted. The attitude of the Commission of the Methodist Episcopal Church was always courteous, nobly generous and unceasingly considerate. We met and labored in an atmosphere of prayer; we parted in an atmosphere of brotherly love."

The General Conference of 1918 adopted the report of the Commission on Church relations which was in part as follows:

"We sincerely trust that some feasible plan may yet be found to bring about such unification by reorganization, and we therefore recommend the continuance of the Commission to act in conjunction with the Commission of the Methodist Episcopal Church for the further consideration of this great subject."

Regional Conference Plan

The Commission thus appointed in conjunction with a like Commission from the Northern Methodist Church did prepare a plan of Unification by Reorganization, which plan without being formally adopted by the Joint Commission was transmitted to the two General Conferences for their action. It so happened that I was the chairman of the subcommittee of four to which was committed in large measure the drafting of that plan, and perhaps I understand that plan as well as any other member of the Church. While I would have voted for that plan as better than existing conditions, I did not think it to be an ideal plan, and I do not think it to be as good a plan as the present proposed plan. The Commission at that time however was working under distinct limitations, namely, to secure Unification by Reorganization.

Did Northern Methodists Reject in 1920?

It is not surprising that the General Conference of the Methodist Episcopal Church did not in 1920 adopt that plan. In the first place, the plan was, as it distinctly states, "a draft of a constitution for the Methodist Church, together with certain recommendations relating to the organization of the first General Conference and to the coordination and correlation of the various activities of the two churches." The writer was present for over ten days at the Northern Methodist General Conference at Des Moines, in 1920, and followed very carefully the course of procedure followed by that

body in reference to the Plan. The special Committee to which the plan was referred for consideration was composed of one hundred and three members, including a large number of the recognized leaders of the General Conference. There is no question but that the subject of unification "received more careful, continued and prayerful consideration than any other subject before the General Conference." The Committee held five meetings weekly for three weeks, but it became evident that it would not be possible to discuss that lengthy plan item by item, in the short time available, even in committee, and therefore it was evident that it would certainly be an impossibility to consider the plan thoroughly in the General Conference, containing over eight hundred delegates, with all the other great interests of the Church to be disposed of. I can not agree that there was any insincerity, or any effort to sidetrack the plan, in the proposition of the Northern General Conference to refer the plan to a convention, composed of a smaller but equal number, of representative men of both Churches, with authority given to such convention to consider the "plan submitted by the Joint Commission, and any other plan or plans that may be proposed." There is no justification for the statement so frequently and positively made that the **Northern General Conference rejected that plan**. It simply declared very properly, in all sincerity that there was not time to consider such a detailed plan during the session of the General Conference, but asked that our General Conference join in a convention to consider that plan, and if that plan was not found satisfactory to consider any other plan. This is certainly not a rejection of the plan, as has been so frequently and positively stated.

Six Regional Conferences Undesirable.

But, in the second place, I must state very frankly that I could not get up much personal enthusiasm for the Reorganization scheme by which the white membership of the Church was to be divided into six regional conferences. These six Conferences as necessarily constituted to carry out the reorganization idea, and to protect the minority, were too large to secure the advantage which might come from more intensive cultivation by bishops and other connexional officers, and too small to secure and maintain the momentum and sweep which are an aid to the imagination and a real factor in planning and carrying out great plans of Church work. Moreover the arrangement which was necessary to secure the proper balance of power in the six regional conferences was artificial to some extent, and calculated to produce considerable friction if not actual discord and strife. The arrangement of three out of six jurisdictions, in which a Church only one-half the size of another Church should have a majority of members, of ministers and therefore of regional conference delegates, compelled the placing of large numbers of Northern Methodist members and ministers in regional conferences where southern members and ministers would predominate, while in the other three regional conferences, where the Northern Methodists members and ministers predominated, there were not more than ten or fifteen thousand Southern Methodists all told. I did not think then nor do I think now that this method of protecting the minority was equitable and it was therefore not wise, but by the instructions under which the commission was working, it was necessary to adopt some unequal method of distribution of membership if the minority was to be protected in the General Conference. Is it at all surprising that the members of the Northern Methodist Church in Delaware, Maryland, District of Columbia, West Virginia, Kentucky, Missouri, Oklahoma, Tennessee and Florida should desire to consider very

carefully and thoroughly a plan, which in the effort to protect the Southern Methodist minority in the **General Conference**, seemed to show no effort to give a similar kind of protection to the Northern Methodist minority in the **Regional Conferences**? It must be said in all fairness: that I have never heard any of my Northern Methodist brethren urge this objection to the plan. There has been decided objection, however, to what I shall now mention.

Compulsory Decree.

In the third place, the plan endeavored to unite all the Churches in all communities by a sweeping compulsory decree. All the Northern and Southern Methodists in any given section must by that plan become members of the same annual conference, the same district conference and in smaller communities the same quarterly conference. That is practically Organic Union as far as the individual member is concerned. I do not think the Church is yet ready for such sweeping all inclusive drastic action and I think the adoption of that plan would have resulted in the secession of many members of Methodist churches to churches of other denominations, in very many of the communities, where both churches are now operating. I could enter more fully into my reasons for this opinion but this matter has already been touched upon in a general way in the beginning of this discussion.

Negro Delegates

In the fourth place, it must also be emphasized that while that plan provided that "jurisdiction seven should comprise the annual conferences, mission conferences and missions embracing the work among colored people in the United States," it also provided that the representatives of jurisdiction seven should have "not less than thirty nor more than forty-two delegates from the colored regional jurisdiction in the United States in the General Conference and that those colored delegates should have the right to vote and to participate in all the proceedings of the **General Conference**. And that plan furthermore provided that the General Conference should have power "to define and fix the powers, duties and privileges of the episcopacy," (exactly as provided in the present proposed plan), and to fix the number of bishops to be elected by each of the several regional conferences. And by that plan any bishop might be assigned by the General Superintendents to any annual conference for presidential supervision, if a majority of the resident bishops of the jurisdiction to which he is assigned shall concur in said assignment (which is exactly the same provision as is contained in the present proposed plan. It is furthermore to be noted, that in that plan, all the bishops, colored as well as white, are **bishops of the entire Church** subject however to the restriction just indicated. And it is also to be noted that by that plan **all the colored members would be members of the one Church** but in a **separate jurisdiction** (and as far as the Southern Church is concerned that is exactly the same relation that they would hold in the present proposed plan) In that plan, they would be members of the one Church in jurisdiction number seven. In the present proposed plan they would be members of the one Church in jurisdiction number one. One may very pertinently ask, "What's in a name?"

I will not call attention at this time to other items in connection with that plan, which it has been so frequently declared that our own Church would have adopted, had the Northern Methodist Church not rejected it, but the above references are sufficient to indicate that the two plans are almost the same on some matters, to which great objection is

now being made in the present proposed plan, and indeed without intending to be personal, as I understand it, Bishop Denny opposed the adoption of that plan as well as the adoption of the present plan. For myself I am of the opinion that it is better that the plan of 1920 was not adopted, for I believe that the present plan is a far better one.

I think it is proper at this point to quote part of the statement made by the General Conference of the Methodist Episcopal Church of 1920 concerning the attitude of that Church toward unification:

1920

"We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church South should be reunited in one Church and so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches. . . . And we pray that they (the commission) may be divinely guided so as to hasten the answer of the Lord's intercessory prayer 'that they may be one;' that united Methodism unhampered by state or national lines, unhindered by oceans or mountains undivided by races or languages, may help give speedy answer to the disciples' prayer taught them and us by our Lord himself 'thy kingdom come, thy will be done on earth as it is in heaven.'"

1922

At our General Conference in 1922 the Bishops' address declared: "We respectfully recommend in harmony with our entire history that this General Conference accede to the request of the Methodist Episcopal Church and make provision by the appointment of a commission for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable **or upon some other basis** acceptable to the membership of both churches."

The General Conference of 1922 adopted as its own action the report of the Committee on Church Relations from which I quote: "Knowing that there may be differences of opinion as to the details, we approve in principle the plan of unification by reorganization brought by the joint commission on unification and submitted by our commission to this General Conference. . . . We respectfully recommend . . . the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our commission may determine."

SOME OTHER BASIS

At the point it cannot be too strongly emphasized that in the Bishops' address and also in the action of the General Conference of 1922, as above quoted, the acknowledged official representative leadership of our Church declared to the Northern Methodist Church and to the Christian world that our Church desired "the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable, or upon some other basis acceptable to the membership of both churches." This, practically, the same declaration by bishops and General Conference was a climax to a series of official declarations by bishops and General Conferences extending over a period of twenty years as indicated by quotations given above. If our Church does not desire unification of the two Methodisms then the English language has an uncertain meaning, or the official representatives of our Church have either sadly misrepresented our people or

have endeavored to deceive the Christian world. For these final declarations of 1922, by both Bishops and General Conference, most positively state that so great is the desire of the representatives of our Church for unification with the Northern Church that if that unification can not be brought about by reorganization—upon the “basic principles already agreed upon by both Churches as feasible and desirable” that our Church desires **“SOME OTHER BASIS”** to be found upon which to build this greatly to be desired unification. The action of the General Conference untied the hands of the commission in carrying on its negotiations with the Commission of the Northern Church for it distinctly says “upon such other basis as our Commission may determine.”

Were We Sincere?

Certainly not only our Commission, but the Commission of the Northern Church, the General Conference of the Northern Church, the membership of the Northern Church and the entire Christian world had the right to believe that our Church most earnestly desired speedy unification with Northern Methodist Church. If there was opposition to unification with the Northern Methodist Church because of genuine distrust of its sincerity and fair dealing, because of an openly charged past record of aggression and contract breaking, which render any agreement made by that Church to be worthless, or even of doubtful value; if the official record of the Northern Church or the preaching from its pulpit by its representative leaders had shown an actual serious departure from the fundamental doctrines of Methodism; if these or other objections to unification were in the minds of any of our Church leaders or of any considerable number of our people, and were held in such fashion as to preclude the desirability of unification, on any plan, on any terms, these reasons should not only have been stated, but should have been stressed and most vigorously urged during all of what might be called the preliminary steps, leading up to the formulation of a plan to be seriously proposed for adoption. It is certainly pertinent to ask how could persons serve as members of a commission, which commission was under instructions to carry on negotiations looking toward unification with the Northern Methodist Church upon such basis as the commission might determine, if such persons were opposed to unification with the Northern Church, because of a belief that the record of the Northern Church rendered it utterly untrustworthy, and therefore utterly undesirable as a partner in the work of the kingdom of God. I can understand and can appreciate the attitude of those who had never given very serious consideration to this subject of Unification until since it had assumed the practical form of a question which must be promptly considered and settled. But if such have not kept up with the life and work, the difficulties and needs of their Church, in meeting its obligations to the unsaved world, and for twenty years have practically ignored the addresses and official actions of the several General Conferences on the subject of unification it is exceedingly doubtful whether such persons can or should attempt to qualify at this late stage in the negotiations as sufficiently interested, progressive leaders of a great Church, in its activities and relationships with the rest of Protestantism to bring in the kingdom of God on earth. But whatever may be thought concerning these members of our Church who have suddenly awakened to the disadvantages, evils and dangers, of unification with Northern Methodists, the real leadership of the opposition to the proposed plan has not come from those, but from those who have been thoroughly posted with the advanced steps which have been taken

by successive General Conferences. However it is not my thought or purpose to deny the sincerity of even these thoroughly informed opponents of the plan, but it is, in my judgment, in view of the record quoted above entirely proper to emphasize how difficult it is for the friends of unification in both branches of American Methodism to understand this aggressive, determined opposition to unification, not because of opposition to certain provisions of the present plan, but because of opposition to unification with the Northern Methodists, per se—that is, on any plan, that is, because they are “untrustworthy” or doctrinally unsound.

Of course to any member of our church who does not desire unification on any terms this discussion is of no value, indeed is useless. But to those who not only agree that the history of the negotiations up to the present time as given above, commits our Church as officially as pressibly to the general policy of unification, and who also truly desire and hope that a plan may be adopted which will be “mutually satisfactory to the membership of both Churches”, I will now present

II. THE AIM AND PROVISIONS OF THE PROPOSED PLAN.

Not Organic Union.

In the very beginning it should be emphasized that the proposed plan does not aim to bring about Organic Union. There is little doubt that the Northern Methodist Church would agree at once to a plan which would restore the relationship which existed before the plan of separation in 1844, which would be, of course, Organic Union. But our Church would not agree to that plan. We would indeed be utterly swallowed up by such a plan and would be a minority of one-third in the General Conference and on all general boards and commissions. Nothing can abrogate the “Plan of Separation” of 1844 as a great fact of church history, nor can eliminate the results which have followed from that fact during the past eighty years, yet the two Churches could agree to carry on their work in the future as they did before 1844. And that would be Organic Union. No one can even claim that the proposed plan proposes or can possibly mean Organic Union as it existed prior to 1844. Moreover, it is not a fact that the plan proposes or by implication abrogates the Plan of Separation, either as a historical or as an actual fact.

Not a Fixed Line.

On the other hand the Plan does not propose to draw a hard and fast line from the Atlantic to the Pacific and declare that the Northern Methodist jurisdiction shall include all the members, ministers and churches north of that line, and the Southern Methodist jurisdiction include all the members, ministers and churches south of that line. The Northern Methodist Church would not, certainly at this time, agree to such a plan any more than the Southern Church would agree to Organic Union. For such a plan as I have already indicated would place only a few thousand Southern Methodists in the Northern Methodist jurisdiction, but would place over half a million white Northern Methodists in the Southern jurisdiction. It is easy for Southern Methodists to agree to such a plan, but it would compel a large Northern Methodist minority to agree to be “swallowed up” immediately upon the adoption of the plan. Were conditions reversed and only a few thousand Northern Methodists would be absorbed into the Southern jurisdiction, and over half a million Southern Methodists would be absorbed into the Northern jurisdiction, would we agree to such a hard and fast line being drawn, forcing our members into the Northern Methodist jurisdiction immediately upon the adoption of the plan?

Now the day may finally come when two such jurisdictions may be constituted formed by the drawing of a hard and fast geographical line; and the day may finally come when the two Churches may be willing to become once more an organic whole. But that day is not yet, and as one who has carefully studied this subject, as it has been discussed and acted upon by the General Conference for the past twenty years, and who has been a more or less active participant, I believe that the negotiations which have been carried on up to the present time have all proceeded upon the basis that neither of the two plans mentioned above are possible plans for the present generation, but that another plan must be found and adopted.

A Jurisdictional Plan

The present proposed plan, whether intentionally or not, was suggested in the declaration of the convention of our Church in 1845, in which declaration it was stated that "we shall always kindly and respectfully entertain and duly and carefully consider any proposition or plan having for its object the union of the two great bodies in the North and South whether such proposed union be jurisdictional or connectional." The great, the **single aim** of the proposed plan is to combine all the power and resources of the two great Churches in a form of union, which while leaving absolute freedom to each party to the union in the control and management of all its local affairs, yet will provide a genuinely effective method by which both Churches can join all their resources of men and money, of wisdom and influence, of faith and love, to perform any duty and service, which can be performed more efficiently and successfully unitedly than apart. The underlying, the basal thought in the proposed plan is the Essential Unity of Methodism in its Teaching, its Aim and its Method. The plan of necessity therefore contemplates, as one of its ideals, an end of all divisive work, of all competition, of all overlapping, everywhere, at the earliest possible time, but without needless friction and hasty, drastic, destructive compulsion. An outstanding feature of the plan is the entire absence of the element of force. No member of either church can declare that his rights have been ignored, that he has been treated as a chattel, that he has been forced to give up his local church relations, and join another group of people with whom he can not worship with profit or work efficiently. The only compulsion in the plan is the compulsion of the great and noble idealism which emphasizes in the very beginning that the "two Churches are essentially one Church, one in origin, in belief, in spirit, in purpose and in polity", and which earnestly desire "that this essential unity may be made actual in organization throughout the world." Is there any true disciple of John Wesley, any genuine Methodist, who believes in the great Wesleyan motto, "The world is my parish" who does not respond to the appeal of this ideal and long for its speedy fulfillment? Is there any true Methodist who is willing to limit or to sectionalize the scope of the proclamation of the Methodist interpretation of the gospel, or the glorious worldwide results to be obtained by the efficient, sanctified methods of a united Methodism? And if there be, as there will be, some individuals and some entire communities which can not promptly compose their differences, adjust their relationships and unite their resources and their activities in their immediate communities, shall those who are ready for such united service be deprived of the opportunity to unite their forces and to furnish a practical demonstration of what can be accomplished when the ideal is made real? Surely not!

Churches of Equal Rank

The Plan by which it is sought to make real this unity of spirit and of

activity is of the nature of a compact or agreement between two equal sovereign states. These two states agree to meet through their duly appointed representatives in joint assembly, at least once every four years, for a full conference to determine what work they can cooperate in doing effectively for the next four years, and by what methods that work can be most efficiently done. These two bodies meet on absolutely equal terms. If any decision is reached, it must be by mutual agreement. Unless both parties vote for a proposition, that proposition can not be adopted. Neither party can force its will upon the other. A refusal by either party to agree to any proposal means the defeat of that proposal. The relative size of the two bodies represented in the conference or assembly can not determine the final action. The very essence of the compact is willing, hearty cooperation, without compulsion, and the refusal of either party to the compact to cooperate in any proposal is one of the rights distinctly nominated in the bond. Of what value would any provision be which required for its success the cooperation of both parties if one of the parties absolutely declined to cooperate? I do not desire to be unduly repetitious, but there has seemed to be a strange lack of comprehension of the vital, basal character of this mutual agreement feature of the plan. The plan not only provides for, but is based upon the absolute independence of action of each of the two parties to the plan. Neither can act without the other in any matter which involves the interests of both. And in any matter concerning which the two parties have not agreed to act together there remains absolute independence of action.

Mutual Agreement Necessary

That this basal feature of the plan may be more clearly brought out I call attention in the very beginning of this part of the discussion to Article XI,—the last section of the plan,—which says: "In all matters not specifically set forth in these articles and until the General Conference by legal process shall otherwise ordain the rules of government and the Discipline of the respective Churches shall be of full force and effect and binding upon the jurisdictions respectively."

When this section is taken together with Article VI, Section I ("Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective"), it will be seen at once how absolutely each jurisdiction retains its own independence of action, not only in all local, but in all connectional matters also. The General Conference has no power to change any provision in the present Discipline of either jurisdiction without the consent of the jurisdiction in question, and neither jurisdiction has any power to take any action on any connectional matter without the concurrence of the other jurisdiction. There have been many efforts to minimize the sweeping effect of this provision of the equal voting power of each party to the proposed compact and it has been flatly assumed and openly declared that such a provision could not stand, that it would of necessity be only temporary, that the larger body of delegates would gradually overpower and wear down the smaller body, that this basal provision of the plan would necessarily be abrogated. But this is bare assertion without a particle of proof offered to sustain it and boldly and baldly ignores the outstanding fact, that this provision of equal voting power is absolutely basal to the whole plan, without which provision there would be no plan, and that this provision of equal voting power is imbedded in a separate section of the constitution itself and can not be abrogated or changed except by

the constitutional process, namely, by a two thirds vote of the jurisdictional conferences together with a three-fourths vote of the members of the annual conferences. Does any one believe that the members of the annual conferences of the Southern jurisdiction would vote for the abolition of this provision of protection for the minority, unless and until they had reached the point when they desired practical organic union? By the agreement to insert Article V, Section I, in the constitution, the Northern Church indicated its willingness to accept a plan by which Organic Union is an impossibility, unless agreed to by a two-thirds vote of jurisdictional conference, and by a three-fourths vote of the members of the annual conferences of the Southern Church.

And, moreover, it is contrary to experience for a smaller body protected by constitutional guarantees, to yield its rights to a larger body. Smaller nations and states are jealous of their rights. Who can imagine South Carolina surrendering her constitutional rights to Massachusetts or Virginia to New York, because the former states are smaller than the latter? The idea that this provision of the constitution would soon be abrogated, has no foundation either in logic or experience.

The Sweeping Effect of Article XI.

In the proposed plan the General Conference has no powers except such as are specifically delegated by Article V, Section 2, but that there may not be the slightest question on this point Article XI was made a part of the Plan. What is the sweeping effect of this provision? It means that Jurisdictional Conference number two will be composed of representatives elected by the preachers and laymen of our own annual conferences as heretofore; that the Jurisdictional Conference No. 2 will be presided over by our own bishops, elected by our own Jurisdictional Conference, which conference will also elect its own jurisdictional officers and jurisdictional boards and committees, which will have full authority to carry on the Foreign and Home Mission Work, Sunday School and Epworth League work, the Educational and Church Extension work, the Superannuate and Social Service work, and any other forms of activity which the Jurisdictional Conference may project. Our Jurisdictional Conference will have full authority also to amend the present Discipline of the Church on any matter which is not delegated to the General Conference.

Few Changes Made.

Not only will our Jurisdictional Conference have all the powers indicated above, but the Plan will make no change in our system of annual, district and quarterly conferences. Our annual conferences will be presided over by our own bishops as heretofore. Presiding elders and pastors will be appointed by our own bishops as heretofore. Annual conference boards and committees will be appointed as heretofore: All the work of the annual conferences will be carried on in accordance with the present disciplinary provisions. So likewise, as heretofore, our presiding elders and bishops will preside over the district conferences, which will be composed of the preachers of the district and of lay delegates elected as in the past, with authority to license local preachers and to examine into the work of the several charges of the district. So likewise, the presiding elder or the pastor will preside over the quarterly conference, which will be composed of stewards nominated by the pastor, and elected as heretofore, and of such other persons as the Discipline provides. It will have exactly the same power over the government of the local church. It will elect trustees to hold church property as heretofore, which trustees will be subject to the laws of the several states in which the property is located. In short, without enumerating every item in the Discipline, Arti-

cle XI provides that all the rules of government contained in the present discipline shall remain in full force and effect until our own Jurisdictional Conference decides that they shall be changed. The Plan does not give to the General Conference any power whatsoever, to take any action whatsoever, on any subject whatsoever, which is not specifically delegated to it in the articles of agreement, and furthermore by the specific, basal provisions of the Plan, no action whatsoever can be taken on any subject whatsoever, except by the concurrent affirmative majority vote of both jurisdictions just as no action can be taken by Congress without the concurrent affirmative vote of both the House and the Senate. Indeed it is difficult to see how the rights of both parties to the contract could be more thoroughly safeguarded.

General Conference Powers.

What are the powers granted to the General Conference? Section 2 of the Plan states: "Subject to the limitations and restrictions of the constitution the General Conference shall have full legislative power over all matters distinctly connectional, and in the exercise of said power shall have authority as follows." Here is a positive general grant of "legislative power over all matters distinctively connectional," but it must be carefully noted that the General Conference, which has this power, is composed of two Jurisdictional Conferences, and that no action whatever can be taken by the General Conference, unless a majority vote of each jurisdiction agree thereto. For example, authority is very properly granted "to define and fix the conditions, privileges and duties of church members; to define and fix the qualifications and duties of elders, deacons, local preachers, exhorters and deaconesses; to alter and change the hymnal and ritual of the Church and to regulate all matters relating to the form and mode of worship subject to the limitations of the first restrictive rule; &c." But while authority is given to do the things indicated, no one of those things can be done without the majority vote of both jurisdictions, and until that vote is given, the provisions in the present Disciplines in the two Churches remain absolutely unchanged. That is to say, if there should be any proposition to make such changes in these matters as do not commend themselves to our jurisdiction, the changes could not be made.

Purpose of Plan.

The main purpose of the Plan, however, is not to define duties of church members, elders, exhorters, bishops, etc.; to change the hymnal and ritual, or to provide a judicial system. The great purpose of the plan is. First of all, to declare the unity of Episcopal Methodism; and Secondly as stated in Article V, Sections 3, 7 and 8, (1) to make provision for such organization of the work of the United Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands"; (2) "to govern any and all enterprises and activities which may be agreed upon as being of a connectional character"; (3) "to provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the members, preacher, church, pastoral charge, district, annual conference, mission conference or mission that it is proposed to transfer."

In short, having declared to the world the essential unity of Episcopal Methodism, the Plan proposes to manifest that unity, by the most efficient co-operation possible in the carrying on of the foreign missionary work of the Church and in carrying on every other form of activity which can be done better by connectional co-operation, than by each jurisdiction

separately. For example: The Northern Methodist Church has a Board of Temperance, Prohibition and Public Morals with its offices located in Washington. Our Church has a commission on Temperance and Social Service with its offices located in Washington. The field of activity is as wide as the nation, and while each annual conference will continue to have its own conference board, it is very probable that the General Conference will consider very carefully and formally whether that kind of work can not be done more efficiently by a joint board, with no duplication, with less expense, and with greater effectiveness, than it can be done by two separate boards. The proposed Plan does not *provide* for such a joint board, but it does give the *power* to the General Conference to provide for such a joint board if a majority vote of each of the jurisdictions shall so order. In exactly the same way, while the plan does not provide for a joint Home Mission Board or a joint Church Extension Board or a Joint Education Board or a joint Sunday School Board or a joint Epworth League or a joint Superannuate Endowment Board or a joint Lay Activities Board, yet the Plan does *give power* to provide for a joint board on any of these great activities, provided a majority vote of each of the Jurisdictional Conferences shall so order. Here is a broad field for co-operative activity, and yet this activity can be carried on without submerging the independence of either of the jurisdictions. And, moreover, the Plan does not *compel* such co-operation in any one of these activities, until both jurisdictions agree that the time has come for such co-operative action.

Power of Transfer.

The provision giving to the general conference the power to transfer, with consent of those transferred, "members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States" from one jurisdiction to the other contemplates of course the gradual elimination of overlapping work. And certainly it is reasonable to expect, that as the years go by, and the two churches cooperate more and more, not only in foreign lands, but in various forms of activity in the United States, that it will not only be recognized that the great connectional interests of the two jurisdictions are one, but that, as the members of overlapping charges center their thoughts, their gifts and their prayers upon the same interests, they will be gradually but surely drawn together, and will realize that competition in the local field, not only is not consistent with the spirit and the purpose of the United Church, but that the necessary waste resulting from such competition and overlapping is an unjustifiable waste of men and money, which can be used to so much more profit to the Lord's work elsewhere.

In this connection it is to be noted that while it is true that the General Conference is given power to provide for the above-mentioned transfer with the consent of those transferred, the provisions for the transfer can not be adopted without the vote of both jurisdictional conferences, *so that the rights of the jurisdiction to which the transfer is to be made can be fully protected, and no transfer be made which will produce friction or evil results.*

These are the main purposes to be secured by the proposed plan, and I am convinced that every one of these purposes can be carried out without any more friction than each of the two great Churches has today, in the development of its great connectional work, and will result in a great increase in the salvation of sinners, in the advancement of Methodism throughout the world, and will redound to the glory of our one Lord and Master Jesus Christ.

The Judicial Council.

While the Judicial Council, provided for in the Plan, is not one of its

essential features, yet it is a very proper and helpful provision which should have a constitutional status. At the present time both the Northern and Southern Churches have Committees on Appeal to which are referred all appeals from the findings of trial committees of the annual conferences, and the decision of the present Committee of Appeals is final. So in such cases the decision of the Judicial Council will be final.

At the present time, both Churches have a body, clothed with authority, to determine the constitutionality of legislation adopted by the General Conference. In the Northern Church it is called the Committee on the Judiciary, to which committee is referred all constitutional questions for interpretation and decision, the decisions to be reported back to the General Conference. These decisions are final, unless the General Conference by a two-thirds majority decides to send the question at issue down to the annual conferences, in which event if the annual conferences by a two-thirds majority of their membership shall so vote, the decision of the Committee on the Judiciary will be substituted or over-ruled by the joint action of the General and annual conferences. That is to say, Annual conferences by the exercise of their constitutional right practically reverse that decision by the adoption of a contrary enactment.

Present Method Illogical.

Likewise in our own Southern Church, to the College of Bishops has been committed judicial power and we have the anomalous, illogical, unfortunate and almost indefensible combination of executive and judicial power in the same body of men. Our Discipline provides "that when any rule or regulation is adopted by the General Conference, which in the opinion of the bishops is unconstitutional, the bishops may present to the conference which passed said rule or regulation their objections thereto, with their reason in writing; and if then the General Conference shall by a two-thirds vote adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule and if thus passed upon affirmatively the bishops shall announce that such rule the decision of Committee on the Judiciary is final, until the General and or regulation takes effect from that time." This provision contains a most unusual and sweeping grant of power. It confers upon the bishops of our Church the right upon their own motion without any appeal from any quarter, to arrest any rule or regulation adopted by the General Conference, which a majority of the bishops think to be unconstitutional. And this adverse opinion of the College of Bishops, if presented in writing to the same General Conference which adopted the rule or regulation in question, has the same practical effect as a veto of said rule or regulation, and said rule or regulation is void and inoperative, unless the General Conference shall adhere to its action by a two-thirds vote, in which event the said rule or regulation is sent down to the annual conferences for action requiring a three-fourths vote of the members of the annual conferences to constitute it a law of the Church.

Is it possible to give to any judicial body or council more drastic, sweeping power than has been given to our College of Bishops by our Church? How can any one object to the Judicial Council of the proposed Plan of Unification as having unlimited and autocratic power, and be content with the present unlimited and drastic judicial powers conferred upon the Southern College of Bishops? The Judicial Council in the proposed Plan will be "composed of an equal number of members elected by each Jurisdictional Conference," that is to say the Southern Jurisdiction, although only one-half as large as the Northern Jurisdiction, will elect one-half of the members of the Judicial Council. How could the Plan be more equitable? Surely the objectors to the Council can not ask that the Southern Church elect more than one-half of the members of the Judicial Council.

cil. Iudeed is there any one, no matter how intensely Southern, who would openly claim today that the Supreme Court of the United States should have one-half of its number selected from the Southern States, with less than one-third of the population of the country? How could the Northern Church indicate more clearly its generous, brotherly attitude than by giving the Southern Church one-half the members of the Judicial Council.

It is further provided that the "Judicial Council shall provide its own methods of procedure." Objections to this provision must certainly be based upon a misunderstanding. Every committee or board of the Church provides its methods of procedure. The law courts of the land provide their methods of procedure. Any body of men sufficiently able to be entrusted with the highest judicial functions must be trusted to decide by what methods it can carry on its work most efficiently.

Powers of Council.

As indicated above the Judicial Council will sit as a court to try all appeals from the annual conferences, but it will have power to do two other things: (1) One to pass upon the constitutionality of "the acts of the General Conference and of the Jurisdictional Conferences," either upon "appeal of one-fifth of the members of the General Conference or of either Jurisdictional Conference, or on the appeal of a majority of the bishops on constitutional grounds." This will doubtless be the usual method by which differences of opinion as to the constitutionality of legislation of the General or Jurisdictional Conferences will be brought before the Judicial Council for decision. It is not at all likely that any question which can not secure the support of as small a proportion as one-fifth of a body will deserve or call for judicial consideration and decision. But the Plan provides, that under certain conditions, the proposed Judicial Council shall have the same authority which the Southern College of Bishops now possesses, namely, "the Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference, or of either Jurisdictional Conference, and to pass on the constitutionality of said acts." The Southern College of Bishops is *unlimited* in its right to do this very thing, but the Judicial Council can not exercise this right except under "such rules and regulations as shall be determined by the General Conference." How can any one consistently object to this provision, with its right restricted by the power of the General Conference, and be satisfied with the provision in our own Discipline which gives to the bishops the same right without any restrictions whatever?

(2) The proposed Plan provides that "the Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting or by a majority of the bishops." The suggestion for this provision is contained in the Bishops' address to our Southern General Conference in 1918 which said: "We suggest that some easy method be devised for arresting illegal and unconstitutional actions upon the part of the boards of the Church." Why should there be any objection to this provision? If a court is needed and provided to consider appeals from annual conference trial committees; if both Churches have had a method for passing upon the constitutionality of the acts of the General Conference, why is not the suggestion made by our bishops in 1918 a good suggestion, namely, that there should be a method by which the constitutionality of the acts of our connectional boards or commissions can be tested?

Council and Bishops.

It is of the highest importance to note that the decisions of the Judicial Council are no more autocratic or final than are the present rulings, findings or opinions (whichever they may be called) of our own College of Bishops, when giving an official opinion concerning the constitutionality of any rule or regulation adopted by the General Conference. The opinion of our own College of Bishops on constitutional questions is final, unless a General Conference by a two-thirds vote adhere to its action, in which event it goes down to the annual conferences for their vote and decision. The status would be exactly the same after an adverse decision of the Judicial Council in the proposed Plan. The decision of the Council would be final, unless the General Conference by a two-thirds vote adhere to its action, in which event the question would go down to the annual conferences for their vote and decision.

My Rejected Motion.

When this question was under discussion in the Joint Commission on Unification I personally made a motion that the provision contained in Paragraph 43 of our own Discipline, prescribing the method to be followed in the event the Judicial Council should declare any act to be unconstitutional, be inserted in full in the article on the Judicial Council in the proposed Plan, but the joint Commission declined to insert that language, taking the ground that it was needless to insert this statement, as the General Conference certainly had the right and the power whenever a two-thirds majority so desired to send down any question to the annual conferences for their decision. I acquiesced in this decision of the Joint Commission and frankly stated that my only reason, for proposing the insertion of the language of Paragraph 43, was that I was satisfied that Bishop Derry intended to oppose the adoption of the Plan, and that he would emphasize the failure to insert these words as one of the reasons for the rejection of the Plan. The discussion of the past year has shown the correctness of my prophecy, but the fact remains and cannot be successfully controverted that the General Conference will have exactly the same right and power to call for the final decision of the annual conferences upon any question passed upon by the Judicial Council whether language similar to Paragraph 43 is inserted in the Plan or not; for what body can prevent a two-thirds majority of the General Conference from sending down any matter of any kind, whether it be an entirely original proposition or whether it be a proposition to practically reverse a decision of the Judicial Council.

General Conference Not Supreme.

From what knowledge I have of the history of American Episcopal Methodism I am compelled to conclude that the provision in the proposed Plan for the Judicial Council is in substantial accord with the position taken by the Southern Conference of 1844 and held by our Church to the present day, that the General Conference ought not to be and is not the supreme and final authority of the Church, any more than the Congress of the United States is the supreme and final authority of our country. The constitution of the Church is the final authority as is the constitution of the United States, and all acts of the General Conference as of the Congress of the United States should be subject to judicial review. The United States Supreme Court furnishes the method of review of the acts of Congress. The College of Bishops of our Church is the illogical Supreme Court of our own Church. The Judicial Council will be the supreme court in the proposed Plan of Unification. When the United States Supreme Court declared the income tax law passed by Congress to be unconstitutional, Congress, by a two-thirds vote of both houses, sent down to the

legislatures of the several States a proposed Sixteenth Amendment, giving to Congress the power to levy an income tax, which proposed amendment was ratified by the legislatures of more than three-fourths of the states and thus became a part of the Federal Constitution. In exactly the same way, if at any time, the Judicial Council of United American Methodists should declare any action to be unconstitutional, the same method as indicated above could be followed by the General Conference and the annual conferences respectively. I do not see how the Joint Commission could have devised any plan more in keeping with the declared attitude of our Church since 1844 and I have not seen any discussion of this question proposing any better or more equitable method.

Bishops.

Article V, Section 2, Paragraph 4, of the proposed Plan is as follows: "To define and fix the powers, duties, and privileges of the episcopacy; to fix the number of bishops to be elected by the respective Jurisdictional Conferences and to provide in harmony with the historic practice of Episcopalian Methodism for their consecration as bishops of the whole Church."

Articles VI and VII provide: "The bishops of the two Churches as at present constituted shall be bishops of the United Church without further action. Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church. A bishop may be assigned to administer in any part of the Church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved. The bishops shall select by a majority vote of the bishops of each jurisdiction one or more of their number to preside at the session of the General Conference."

Subject to Second Restrictive Rule.

Of course the power "to define and fix the powers, duties and privileges of the Episcopacy" is subject to the second restrictive rule that the "General Conference shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency." The Plan of 1920, which has been so highly commended in comparison with the present plan, contained exactly this same provision, and our own Discipline in the section on "Bishops" distinctly asks the question, "What are the duties of a bishop?" and the provisions of that section have been amended by the General Conference from time to time. Limited as this provision is by the second restrictive rule quoted above, I can not think of any better language to express the purpose in view than the language used in the proposed plan: "To define and fix the powers, duties and privileges of the episcopacy." Certainly there is no good reason why the General Conference should not have this power, subject to the constitutional restriction. Moreover, as the vote of both jurisdictions is necessary, if any attempt should be made to improperly define and fix the powers, duties and privileges of the episcopacy our Jurisdictional Conference could decline to concur in any such objectionable action, and without its concurrence such action could not be taken. Altogether apart from my own personal relation to the episcopacy I am convinced that the episcopacy is in a sense the "king bolt" in the most effective system of ecclesiastical administration that has been devised up to the present time. Of course I do not believe that the Episcopal Methodist system is laid down in the Scriptures. The system is the result of observation and experience. Like all human systems it has its imperfections. Administered by brotherly, genuinely consecrated Chris-

tian men of a high type, the Episcopacy is an exceedingly valuable, almost indispensable, part of the Methodist system. It furnishes abounding opportunities for great usefulness, and almost of necessity when improperly manned or administered it furnishes possibilities for doing harm. The fundamental idea, in the Episcopacy, of efficient, consecrated supervision and leadership should be retained in Methodism, subject always to the most careful selection of the personnel of the office, and subject to whatever limitations or restrictions experience may demonstrate to be necessary, for a proper balancing of rights and of authority, for the sake of efficient administration of the work of the entire Church. The possibility that the General Conference would attempt to take any action, simply to curtail the powers, duties and privileges of the Episcopacy, does not appear to me to be at all likely, and I am entirely willing that any effort be made which has as its honest purpose to increase the genuine efficiency of the Episcopacy even though in order to accomplish such purpose it should become necessary to adopt legislation requiring the constitutional process of a two-thirds vote of the General Conference and a three-fourths majority of the members of the annual conferences. The Episcopacy is not the Ark of God, too sacred and holy for any one to touch or to inspect carefully. It is a man-made method to accomplish results in the work of the kingdom of God, and if men can increase its efficiency in any way it should be done. I do not think that the proposed Plan contains even by implication any threat of damage to the efficiency of the Episcopacy.

The Plan provides that the General Conference shall fix the number of bishops to be elected by the respective Jurisdictional Conferences. It might have provided that the Jurisdictional Conferences fix the number of bishops, as well as elect them, but in practice it will be found that each Jurisdictional Conference will determine how many bishops is needed for the work of that jurisdiction, and will so recommend to the General Conference, and as the resolution fixing the number of bishops must receive a majority vote of both jurisdictions, there is little probability that there will be any deadlock on that question. There will be about as great difference of opinion as there is today in the Committee on Episcopacy and in our own General Conference on that question.

Bishops of United Church.

If the two Churches are to unite, the bishops of both Churches must become bishops of the united Church unless some action is taken to deprive some of the present bishops of their present episcopal relation. The question at issue at this point is actually whether the Negro bishops of the Northern Methodist Church shall be bishops of the united Church. It is worthy of note in this connection that the Plan of 1920 which provided for the election of bishops for the colored Regional Conference in the United States, also provided for the election by that Regional Conference of its own bishops which bishops would be bishops of the united Church just as would be the bishops elected by the white Regional Conferences. If there is ever to be a united Methodism it will necessarily follow that in that united Church there will be Negro bishops, Japanese bishops, Mexican bishops, Chinese bishops, Hindoo bishops, etc., *all elected for supervision and leadership of the people of their own races*; unless indeed the position is to be taken that only white men are to be elected as bishops not only for white people but for all the colored races as well. Such a position would carry with it such an implication of comparative superiority on the one hand, and inferiority on the other hand, as would of necessity erect a barrier of racial national pride, impeding, if not entirely barring, our approach to the races which we brand as inferior,

and furthermore implying a denial of any genuine brotherhood or oneness of all believers in Christ Jesus.

Negro Bishops.

It is a well known fact that the effort to elect Negroes as bishops of the Northern Methodist Church, although continued for over thirty years, utterly failed until it was agreed that two Negro bishops should be elected on an entirely separate ballot after the white bishops had been elected. Moreover it was distinctly stated by the chairman of the Committee on Episcopacy that such a method was necessary, if any Negroes were to be elected bishops; and the chairman also stated at the same time that the time had come when Negro bishops should be elected to supervise and lead the Negro work, because white bishops could not do so any longer with proper efficiency, or without embarrassment both to the white bishop and to the Negro membership. As a matter of fact it is known that the two Negro bishops selected in 1920 have never been given either residential or administrative supervision over any but Negro conferences and there is no basis whatever for the supposition even, that Negro bishops of the Northern Church will be given supervision of white conferences.

Restriction of Administration.

Furthermore, while the Plan provides that the bishops shall meet and organize as one body, and shall arrange for the superintendence of the work of the Church, it is explicitly and positively provided that no bishop of the Northern jurisdiction, either white or colored, can administer within the Southern jurisdiction unless a majority of the Southern bishops shall consent to such assignment; and vice versa. The intimation even that the Northern bishops would propose the assignment of a Negro bishop for supervision of a Southern annual conference when Negroes are not even assigned to preside over Northern white conferences is to ascribe to the Northern bishops a species of petty contempt for Southern views and sentiments which has no support in fact, and the intimation that the Southern bishops would be a party to an arrangement which they would know to be contrary to the wishes of our people, and destructive to the work of Methodism, is an insult not only to their intelligence but to their love for the kingdom of God.

Bishops In Each Jurisdiction Determine.

In short the Plan very carefully guards the basal principle, that each jurisdiction shall be independent and supreme in the direction and government of all its local work, and that no bishops except those elected by the Jurisdictional Conferences shall "administer" in any jurisdiction except that for which they were elected, unless invited so to do by a majority of the bishops of the other jurisdiction. No Negro bishop can come into any church of the Southern Jurisdiction and take charge of the services, without the agreement of our bishops.

General Conference Presidency.

Furthermore, the Plan carefully and purposely provides that the presiding officers of the General Conference shall be selected by a majority vote of the bishops of each Jurisdiction, that is to say no man can preside over the General Conference who is not acceptable to a majority of the bishops of each Jurisdiction. From my knowledge of the men at present composing the Northern board of bishops, I do not believe that a majority of the men at present composing the Northern board of bishops, I do not believe that a majority of them would think it desirable or wise that a Negro bishop be selected to preside over the General Conference, but even should a majority of them so vote it would require that a majority of the

Southern bishops also vote for a Negro president before he could preside. Is it not clear to any unbiased, unprejudiced mind that this provision not only prevents selection of a white president of the General Conference who is not acceptable to a majority of bishops of each jurisdiction, but that it will certainly act to prevent the selection of a Negro president of the General Conference?

Negroes In College of Bishops.

If the statement be made that the Plan permits Negroes to be members of the College of Bishops and to participate in the arrangements made for the superintendence of the work of the Church, I frankly agree that such is the case, but as indicated above if united Episcopal Methodism is to carry on work among Negroes and other colored races, there must inevitably be elected bishops of those races. In view of existing conditions, of the growing emphasis upon racial and national integrity in our own and other lands, of the openly manifested desire of Negroes and other races for leaders of their own race, and in view of a better understanding of their own people, and of the more effective approach to them by such racial leaders, surely it is the wise thing that the Negro bishops and, later on, the bishops of other races should participate in the conferences preceding and in the final arrangements made for the superintendence of the work of the Church. I have personally found it of great value to confer with Negro leaders on the question of prohibition, of education in both public and Church schools, and on other questions pertaining to race relations. I have found them not only eager to present and to discuss their difficult problems, but willing to accept advice and counsel, and I must confess that I have had many questionings as to whether I and my own people were fully realizing the great opportunity and meeting the great responsibility which God has placed upon us for the many millions of black men and women in our midst. I can see no hint of "social equality" in the fact that the proposed Plan provides that the Negro bishops shall confer with the white bishops, concerning the best plans for carrying on the work among the Negro conferences over which they have supervision; nor can I see any embarrassment resulting from their presence in any Northern or Southern city where the College of Bishops may meet. When the Federal Council met in Atlanta last December there were delegates from all the Negro churches. They sat in the same auditorium and they attended both in Atlanta and at the Ecumenical Conference in London any official gatherings, but they were entertained in Atlanta at Negro hotels and boarding houses, and the same would be true of Negro bishops in any Southern city, and on Sundays they would preach in Negro churches. Personally I can not view with alarm the fact that the Plan proposes that the Negro bishops shall confer together with the white bishops concerning the moral and spiritual welfare of the colored people. I am inclined to think that there is more reason to be alarmed because our Southern people have had so few conferences in the past with the Negro leaders; and indeed have allowed the line of separation to become so sharply defined, that those questions in which both races have mutual vital concern, if they are to live peaceably, harmoniously and helpfully side by side, can not be discussed with that freedom, sincerity and confidence so essential to the best interests of both races. I fully believe that the spirit of justice and mutual helpfulness which is a vital controlling element of genuine Christian creed and life can be manifested and put into practice without social intermingling or amalgamation of the races. But the determination to prevent social equality and racial amalgamation has frequently been so strongly emphasized by our people as to minimize the spirit of justice and Christian charity. This Southern

theory, in my judgment, is correct, but we must admit that the practice of the theory has not always been perfect. Moreover, I am inclined to believe that the more practical experience the Northern people have had with the difficulties of the race question, the more nearly they have been led to agree that social mingling and racial amalgamation are detrimental to the best interests of both races. [The resolution on the "treatment of colored people," refusing to recognize "as valid in Church or State any discrimination on the basis of race or color," which was introduced into the Northern Methodist General Conference at Springfield by a delegate from India, and which it has been declared was overwhelmingly adopted, was as a matter of fact referred to committee and never reported back at all, and yet this statement has not been corrected by those who have made it.] Furthermore, I am of the opinion that this position is generally speaking the correct one not only in relation to whites and negroes but in relation to whites and Japanese, Chinese, Hindoos, Egyptians and other dissimilar races.

How Christianize Race Relation?

I fully believe that the great race problem in the South today is not to prevent social mingling and racial amalgamation. The great problem of the Southern white people is to meet a responsibility which Almighty God has placed upon them to Christianize more fully the relationships between the two races and to aid in the elevation of the moral and spiritual life of our Negro neighbors. I believe that the provision of the Plan which provides for conference of Negro bishops with white bishops concerning the Negro work will be found to be a helpful provision. Furthermore, while the Plan does not indicate what connectional boards may be organized, there will doubtless be some such boards. If the same idea of two independent parties to the compact prevails, which gives to each jurisdiction an equal voting power in the General Conference, and which gives to each jurisdiction an *equal* number of members on the Judicial Council, it is probable that each jurisdiction will have *equal* voting power in these connectional boards. Certainly our jurisdiction will have *equal* voice with the Northern Jurisdiction in determining the composition of such boards. It will doubtless be true that on all of these connectional boards there will be some Negro members who will represent the needs of the Negro membership and churches. Following out the position taken above I can not only see no harm which will come from conferring with Negro leaders concerning Missions, Church Extension, Sunday Schools, Epworth Leagues, Prohibition, Divorce, Gambling and other matters in which it is important that the Negroes should have the benefit of conferences with their white brethren. I know that there are those who honestly believe that such an arrangement is not best for the Negro and is not best for our people, although these same brethren know that our connectional officers frequently sit in conference with the Negro boards and officers of the Colored Methodist Episcopal Church, and that we actually have a joint board composed of white and Negro Methodists for the management of Paine College, and that good and not harm has resulted from these contacts. So I believe that good and not harm will result from such contacts as would take place in the connectional boards of the united Church. Surely the representatives on great connectional boards of over seven million white Methodists can afford to permit the few representatives of 350,000 Negro Methodists to confer with them concerning the work of God among the two races, without any fear or even any suggestion of social equality or racial amalgamation.

No Mixed Congregations.

The Plan does not propose that there shall be any change whatever in the relationship of Negro members to the churches to which they now belong. With few exceptions the negro churches are grouped together in Negro conferences. The only important exception is that the Negro Northern Methodist churches in and around New York City are joined to the white conferences. This is because there are only a few of these churches, not sufficient to form a conference and too remote from a distinctly Negro conference. The policy of the Methodist Episcopal Church is distinctly set forth in their Discipline in the chapter on Annual Conference Boundaries. For example, the Discipline states: "The Florida Conference shall include the colored work in the State of Florida", and "The St. John's River Conference shall include the work of the white people in the State of Florida." Again "The Savannah Conference shall include the colored work in the State of Georgia" and the Georgia Conference shall include the work among the white people in the State of Georgia." That is to say, the Discipline provides that all the colored members are *expected* to belong to colored churches, which churches are expected to belong to colored conferences. **Here the color line is distinctly drawn in the work of the Northern Methodist Church.** The colored people do not want to belong to the white churches, and the white people do not want to belong to the colored churches, and in the cities of Washington, Richmond, Baltimore, Atlanta, Jacksonville, Birmingham, New Orleans, etc., Negro Northern Methodists attend Negro churches, and white Northern Methodists attend white churches, although both whites and negroes belong to churches of the same Methodist Episcopal Church in the same cities. The proposed Plan does not change this relationship between the whites and the Negroes in any respect. The Negroes remain in the Northern jurisdiction in the same annual conferences and in the same local churches to which they now belong. Theoretically they have the right to ask to be received either on profession of faith or by certificate into a church with exclusively white membership. Actually the theory of the Discipline, as indicated above, is that they will not join churches of exclusively white membership and this theory is followed out with rare exceptions. That the colored Methodists are actually today in colored churches, and the white Methodists are in white churches is a fact which can not be successfully controverted, except in communities where the colored Methodists are too few to form a congregation and so they attend services in the white churches just as in our own Church small groups of Negroes have worshipped with us in the galleries, or in a section set apart for their use.

In the face of this Disciplinary distinction in the Northern Methodist Church, in the face of the actual facts as they exist today, how can any well informed person declare that the adoption of the proposed Plan will change the present relation of our Church to the Negroes? And yet I heard one of the most prominent opponents of the Plan ask the members of the congregation of a leading church whether they wanted negro men and their wives and children to come into their church and seat themselves beside the wives and daughters of that congregation. The intimation, indeed the intent of the statement, being to imply that the adoption of the proposed Plan would result in the coming of Negro men and women into white churches and the coming of Negro children into white Sunday Schools. Should such statements be made, without declaring and emphasizing the facts I have stated above, as to the actual policy and existing conditions in the Northern Methodist Church? Who can believe upon sober second thought that the Negro men, women and children whom we

know, living in our several communities, will upon the adoption of this Plan desert their own Negro churches and try to force themselves into our white congregations and Sunday Schools? Such an idea is not only absurd but it is so unjust to the Negroes as to be in fact un-Christian in its unwarranted imputation.

Our Historic Attitude.

But if such consequences will not result, and the Negroes will remain as they are in their own churches, and in their own annual conferences, how does the adoption of this Plan make any *practical* change in the relationship of our Church to the Negro? For if no *practical* result follow there will be *no change*, because it must be emphasized and re-emphasized that *theoretically* our Church has never adopted any rule or regulation of any kind whatsoever which would prevent Negroes from becoming members of our churches. No Christian Church could ever declare a limitation upon its membership, on the basis of race, color or social or material standing. It is one of the greatest triumphs of our Southern Church that before the Civil War it successfully evangelized great masses of the slaves, and the monument to Bishop Capers perpetuates the fact that he was the "Founder of the Mission to the Slaves." And it was doubtless the leaven of the gospel of Jesus Christ, working so powerfully among the slaves, which made possible the wonderful record of plantations, free from outrages and crimes, during a four-years war, when the natural male protectors of the homes were absent on the field of battle. We never turned the Negroes out of our Church, but they gradually left us, and went into Negro churches, where they would have the freedom and the association which they desired. We finally, at their request, put white hands on black heads and set apart two Negro men to be bishops of the newly-organized Colored Methodist Episcopal Church. We have had an ever-decreasing number of Negro members in the United States, but as late as 1890 I received Negro members into our Church who came, because of their love for "the white folks." While we have few Negro members in the United States we have an ever-increasing number of Negro members in Cuba, Brazil and the Congo. And, indeed, all our missions except the recently-established missions in Europe are to colored people:—yellow, brown, red or black people. We have shown by our history that we believe that it is our duty to attempt to evangelize the colored races, and that they may become our "brethren in Christ Jesus." What is there in this proposed Plan which will in any way change our attitude toward the Negro? It will not change our position *theoretically* or *practically*, and as I have tried to show above it will not bring Negroes into our churches nor can they participate in any way in the administration of our local affairs. The only points of contact will be in the connectional work of the Church, in matters pertaining to those great interests, in which there should be mutual co-operation for the good of both races, for the good of our common country, and especially for the help of the weaker, backward race.

Negroes In General Conference.

And this is true also as it pertains to the presence of Negro delegates in the General Conference. They will be in the General Conference, as delegates from the Northern Jurisdiction representing the colored conferences of that jurisdiction. They will sit with the delegates of that jurisdiction, and as they usually do today in groups together. The Plan of 1920 likewise provided for Negro General Conference delegates. Such participation in the General Conference will have no effect upon questions pertaining to social life. In confirmation of this statement I call attention to the following: On May 22, 1925, I sent a telegram to Lexington,

Kentucky, to Doctor George Summey, Moderator of the General Assembly of the Southern Presbyterian Church, requesting Doctor Summey to wire me concerning the Negro membership of the Southern General Assembly. He replied as follows:

"There are eight Negro commissioners representing four Negro presbyteries in our General Assembly. They regularly attend all the meetings of the Assembly as do the white commissioners. They are treated with the utmost consideration and take their part in all the work of the Assembly, on committees and in general meetings.

"GEORGE SUMMEY."

Here is one of our most highly honored Christian communions in the South, whose loyalty to Southern ideals is unquestioned and unimpeachable, and whose devotion and consecration to our one Lord and Master Jesus Christ is notable and outstanding. There are four Negro presbyteries in that Church composed, of course, of Negro congregations with Negro pastors. These Negro presbyteries elect Negro commissioners yearly to the Southern General Assembly, which Negro commissioners sit with the body of white commissioners, participate in all the business, including service on committees and boards. Can anybody truthfully assert that any evil has resulted from the presence of these Negro commissioners in the General Assembly and on its boards? Indeed I know that many of our people have never heard that such a condition existed in the Presbyterian Church.

Again, the Protestant Episcopal Church has about 40,000 Negro members grouped in congregations throughout the South with Negro pastors and church officers. At the recent convention of the Diocese of Virginia I was informed by a member of that convention, that there were about twenty Negro ministers in attendance upon the convention who sat in the body and participated in the proceedings. There are also two Negro Suffragan bishops who attend the General Convention of the Protestant Episcopal Church and who sit in the House of Bishops. Can anyone truthfully assert that any evil has resulted from the presence of these Negro ministers and laymen in the Diocesan Conventions, or of the Negro Suffragan bishops in the General Convention? But if no harm results in these Churches, if no blow is struck at the social racial ideals of the South, why should it be assumed, and positively declared, that exactly similar relationships among the Methodist people will produce so much more serious results than among the Presbyterians and Episcopalians? Are Methodists more likely to be injured by such contacts than are its members of our sister churches?

Colored Methodist Episcopal Church.

The proposed plan recommends "that financial support of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related, and to such an extent as that Jurisdiction may deem wise." This is a distinct recognition of fact that our Southern Church has more responsibility to the Negroes of the Colored Methodist Episcopal Church than to the Negro membership of the Northern Jurisdiction. The statement which has been made that the contributions of the Southern Jurisdiction for Negro work would be pooled with the contributions of the Northern Jurisdiction for the Negro work of that Jurisdiction, has not only no foundation in fact but is directly contrary to the explicit recommendation contained in the Plan. Of course it is to be hoped that the adoption of this Plan will be productive of more helpful contacts between the white and colored Methodists of the South including both the Negroes of the Colored Methodist Episcopal Church and of the

Northern Jurisdiction, but it is amazing that anyone should intimate that the result of the adoption of the plan would be the desertion by our Church of the Colored Methodist Episcopal Church. Indeed the adoption of this recommendation in connection with the Plan clearly indicates a recognition of the fact by the Northern Methodist brethren that the historical tie between the Negroes of the Colored Methodist Episcopal Church is much closer and much more binding than the tie with the Negroes of the Northern Jurisdiction.

Property Rights.

The Plan does not take up the question of Property Right as that is not of the nature of constitutional matter. By Article XI all the regulations contained at present in the Disciplines of the two Churches will remain in full force and effect until ordered by the majority vote of each Jurisdiction in the General Conference. Our Discipline provides for the election of all Trustees of Church Property and for the holding of the same in accordance with the laws of the several states in which the property is located. I suppose that it is generally admitted that in the event the proposed Plan should be ratified that the question of Property Rights will be of no practical importance unless the time should come when it should be desired to abrogate the Plan. For as long as the Plan of Unification should hold, local congregations would continue to control their church property in accordance with the terms of the Discipline. Also boards of trustees of colleges, universities, hospitals, printing plants, etc., would continue to hold and control these properties in accordance with the terms of the charters granted by the several states. Furthermore, by the terms of the Plan, or as it may be called, the contract between the two Churches, the General Conference cannot take any action whatever concerning the several properties of the two Churches without the consent of the majority of each Jurisdictional Conference, therefore it must be admitted that as long as the Plan continues in force there can be no question as to the control of the property by each Jurisdiction.

But, if the time should come when the Southern Jurisdiction desired to withdraw from the union, what would be the status of the church property held by the local and jurisdictional boards of trustees of the Southern jurisdiction? It must be noted that the dissatisfaction of a few local congregations would not affect the general question of property rights, any more than would the dissatisfaction of a few local congregations in our own Church today affect the rights of our Church in local properties. By the terms of the trust clause in our Discipline, even though the large majority of the local congregation should secede and either join another church or set up a rival organization, the title to the property would still remain in the Methodist Episcopal Church, South. In exactly the same way should the great majority of local congregations secede from the United Church, the title to the property would still remain in the Southern Jurisdiction of the United Church, until the General Conference should take action transferring the title to the United Church.

Compact Not Indissoluble.

But let it be supposed that the majority of the membership and churches and conferences in the Southern Jurisdiction should desire to withdraw from the union, could such withdrawal take place without the loss of all the property—churches, parsonages, hospitals, schools, colleges, universities, etc.? Certainly it could. I most sincerely believe that if it should be found that the adoption of the Proposed Plan of Unification had not secured the beneficial results hoped for, but had resulted in friction, discord, jealousies, antagonisms, in short in more harm than good, the

two Jurisdictional Conferences would discuss the situation frankly, fully, without hesitation, and recommend the dissolution of the compact. Is there any reason to believe that if the Southern Jurisdiction did not desire to continue the co-operative activities, that the Northern Jurisdiction would insist upon the maintenance of an arrangement which had not only lost its value but which had become positively hurtful? Ordinary and sanctified common sense both agree that as no plan of union should be adopted which is not "mutually satisfactory to the membership of both Churches" (Northern Methodist Resolution, 1920), so no plan should be continued in force which is not found upon trial to be "mutually satisfactory to the membership of both Churches."

But if there be those who do not agree with me that the compact of union could or would necessarily be dissolved when either party is convinced that further beneficial co-operation is impossible, then the Plan contains in itself the *seeds of dissolution*. *The delegates in the General Conference from the Southern Jurisdiction can exercise their constitutional rights and decline to agree to any proposition of any kind whatever except a proposition to take steps to dissolve the contract, and such procedure would be entirely justifiable were the delegates fully convinced that further co-operation would not only not be beneficial but would result in damage to the work of the Kingdom of God.*

Expect Permanent Union.

I desire that my personal attitude be clear on this point. I do not believe, nor do I anticipate, that the Unification of American Methodism by the proposed Plan would result in failure. I believe that beginning with co-operative effort in one or two great connectional interests, the scope of co-operation will be gradually extended and moreover, I confidently expect that the spirit of co-operation will so steadily and thoroughly permeate the whole Church that in cities where Churches of both Jurisdictions are working, co-operation in all local efforts will become the rule. For example, if there should be one connectional Foreign Mission Board, why should not the Churches of both Jurisdictions in a given city unite in great mass meetings and other special efforts to raise a great fund for the support of the common Mission work, or to secure choice volunteers? Why should not a great Connectional Board of Evangelism arrange for a great joint evangelistic campaign in cities and districts where there are Churches of both Jurisdictions, and so likewise in combined efforts for hospitals, colleges, social settlements, and moral reform movements. I am so committed in my thinking and in my hopes to the practical unification of the efforts of the two great Churches, that it is *distressing to contemplate the possibility of a refusal on the part of our Church to agree to the Plan*, and therefore I am not suggesting or even intimating that the Plan should be ratified, because, if, after trial, we do not like it, we can withdraw. I cannot be enthusiastic over trial marriages. But in answer to those who are fearful and hesitant and exceedingly doubtful as to the success of the proposed Plan of Unification, I have given my frank, honest opinion above, that the compact can be dissolved without the loss of any property whatever, whenever a majority of either Jurisdiction is satisfied that the plan is a failure and should be abrogated for the best interests of the Kingdom of God.

The Constitution.

It has been asked why the Plan of Unification does not define in exact terms the proposed Constitution for the United Church, and there has been the intimation that no Constitution is provided. This is manifestly incorrect. The Plan itself, should it be adopted by both Churches, would become by that fact *part of the Constitution* of the United Church, for

it will have been adopted by the Constitutional powers in both Churches, and it will not be possible to repeal any part of the Plan except by the Constitutional process. Article X distinctly states, "The General Conference shall at its first session provide in harmony with the existing procedure of the two Churches a method of amending the Constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the Churches respectively."

By the inclusion of the restrictive rules the plan clearly indicates the existence of the Constitution which is protected by those restrictive rules, that is the Articles of Religion, the Plan of itinerant General Superintendency, the rights of ministers and members to trial by committee and appeal, etc. In short whatever is the Constitution in either Church today will continue in full force and effect, until it has been amended by the method now prevailing in the Churches respectively, until the two Jurisdictions shall agree upon some different method. The statement therefore that the proposed Plan is illogical in referring to the "limitations and restrictions of the Constitution" and to "a method of amending the Constitution" before any Constitution has been adopted, ignores the fact that the Plan itself is part of the Constitution and that the Plan explicitly recognizes whatever Constitution either Church has at the present time. We have been endeavoring in our own Church to formulate in orderly fashion a Constitution, including all the present Constitutional provisions together with such other provisions as it may seem wise to incorporate. The United Church might probably take similar action, but if it did not, it would probably do just as efficient work as our Church has done in the past, without a definitely formulated Constitution.

Northern "Modernism."

The Plan does not contain any elaborated doctrinal statement of the belief of the United Church. It does declare that the "two Churches are essentially one Church in belief." It does assume that "the Hymnal and Ritual of the Church" are practically the same, and that any doctrinal changes in the Ritual will be subject to the limitation of the first restrictive rule. It furthermore specifically inserts as part of the Plan the Restrictive Rules, the first one of which declares "that the General Conference shall not revoke, alter or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." Certainly the Plan assumes full agreement in the articles of religion and in the standards of doctrine and no one can claim that there is any difference in the *official recognized standards* of the two Churches. But it has been declared "that the Northern Church is shot through with Modernism"; that it has gone over "almost body and soul to the Modernists," and that if our Church is now united with the Northern Church, hurt as that Church is on Modernism this step would practically mean the loss of our Church to evangelical Christianity." I discussed this question some months ago at considerable length in an article published in many of our Church papers and I shall not enter fully into the subject at this time. I will repeat one or two statements contained in that article.

The members of the Joint Commission of the two Churches honestly believed and declared in the preamble to the proposed Plan that the two Churches are "essentially one Church, one in origin, in belief, in spirit, in purpose and in polity." When I voted for this statement in the Plan I verily believed it to be true. I must believe and declare both from the official declarations of the Methodist Episcopal Church, and from my own personal knowledge, gained by intimate association with many of its workers in this and many other countries of the world, that the Methodist

Episcopal Church as a body is as loyal to the teachings and doctrines of Methodism and is as sound as our own Methodist Episcopal Church, South. Of course I do not mean that from my viewpoint every individual member, preacher or teacher of that Church is absolutely "sound," any more than I believe that every individual member, preacher or teacher in our own Church is absolutely "sound" from my viewpoint. The basis of this belief is first of all:

Official Evidence.

It will certainly be agreed that no effort has been made to "revoke, alter or change, the Articles of Religion or the standards of Doctrine" which officially represent the belief of the Northern Church. This is strong negative testimony. But there is in addition to this negative testimony, positive testimony of the strongest character. The declarations and acts of the General Conference of the Methodist Episcopal Church at Springfield in 1924 must be accepted as the last official testimony of the position of that great Church. The Episcopal address written by Bishop Joseph F. Berry, who is positively opposed to so-called "Modernism" is thoroughly expressive of genuine Methodist doctrine. This address, signed after reading and discussion by the forty Bishops of the Northern Methodist Church, is clear and positive in its statement of doctrine.

It asserts "a profound conviction in both our Ministry and Laity that first of all the Bible is the inspired word of God. Tested in the innermost souls of men, and in its influence on the affairs of life, it demonstrates its Divine character and is its own credential of its Divine authority." The address proceeds: "We believe in one God, the Father Almighty, the Maker of Heaven and Earth, an everlasting personal God, the Creator and upholder of all things, Immanent, Transcendent in all, through all, God our Father Blessed for ever; and in Jesus Christ His only Begotten Son; not in a Divine Exemplar merely, not in God-filled man merely, not in a religious genius, than Whom there is none born greater among the sons of men, but in the Lord of Glory, God manifest in the flesh, Co-eternal and one in God-head with the Father, Who for the redemption of the race was born as to his humanity by the power of the most high of the Virgin Mary, and by His death upon the Cross, made a full perfect and sufficient sacrifice for the sins of the whole world. He is the effulgence of the Father's Glory, He is the express image of His person, He is the only mediator between God and man, He is the Redeemer of the world. He is the Giver of Eternal Life, the dispenser of the Power and Grace of the Holy Spirit. He the Rock and Refuge of His people, the Ruler of the ages, the final and Almighty Judge of the earth, the King of Kings, the Lord of Lords, Who shall reign for ever and ever."

"And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, and justification by Faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart and in the witness of the Spirit to these miracles of grace wrought in the human soul. These seem to us the essential living doctrines of our Church."

Surely it is not possible for any genuine Methodist to criticise adversely this statement of our Methodist doctrine. I must frankly and sincerely say that I have never read a statement of Methodist belief more acceptable to me and more in accordance with what I have always been taught and have understood to be the teaching of Methodism.

Unanimous Committee Action.

Were the Bishops of our own Church to make such a deliverance it would ordinarily be accepted as representing the doctrinal position of our Church. But I call attention to the fact that this most admirable statement of doctrine was referred to the Committee on the State of the

Church of the Northern General Conference. That Committee by a vote of 95 to 0 brought in the following report: "We therefore reaffirm our belief in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church, and emphasized in the Episcopal address, delivered before the General Conference, and we call upon all who exercise the teaching office as representatives of the Methodist Episcopal Church, whether in the pulpit or in the classroom, to recognize the obligation that is upon them to be absolutely loyal to these basic beliefs of our Church."

This unanimous report of the Committee on the State of the Church as reported above was adopted by a unanimous rising vote of the General Conference. How can any stronger testimony be given of the real official doctrinal attitude of our great sister Church? Either we must indict the entire Board of Bishops of that Church, the 95 members of the Committee on the state of the Church, and the more than 800 members of the General Conference gathered from all over the World, as a set of hypocritical heretics or heretical hypocrites, or we must agree that the testimony is conclusive that our sister Church is as "sound" in its attitude towards Methodist doctrine as in our own Church. I cannot agree that such overwhelming testimony of loyalty to Methodist teaching can be brushed aside or vitiated because here and there a few individual preachers or teachers on the platform, in the classroom or in the press, give utterance to what I consider to be unsound doctrine. A great Church must be judged by the rank and file of its ministry and membership, and not by a few erratic members who, like wandering stars, swing out of their proper orbits, frequently it is to be feared to secure attention by the startling irregularity of their course.

My Personal Experience.

I have for the last twenty-five years travelled among and worked more or less continuously side by side with Northern Methodist laymen, Pastors and Bishops, not only in this country but in Norway, Sweden, Finland, Denmark, the Baltic States, Germany, Austria, France, Italy, the Congo, South Africa and Mexico, and I have seen and known no difference in the doctrinal belief or the sacrificial devotion to the great task of bringing lost souls to Jesus Christ. In Missionary Conferences, Home and Foreign, the Northern Methodists have sounded the same note of the urgent need of the lost world for the Lord Jesus Christ. In work against Sabbath desecration, gambling, white slavery, indecent plays and pictures, narcotic drugs, war and its horrible evils, and especially against the liquor traffic, I have worked continuously side by side with Northern Methodists and found them as urgent, aggressive, prayerful and consecrated as our people. Surely it is exceedingly distressing that sweeping assertions of distrust of the motives, even of the character and of the doctrinal beliefs of our Northern Methodist brethren should be made by members of our Church and that a "Holier than thou" attitude should be assumed toward our sister Church, the largest Protestant denomination in our country, with its splendid record of zeal and service for our common Lord. What a lack of Christian charity is shown by such sweeping attacks made in indiscriminate fashion upon one branch of the Church of Jesus Christ by members of another branch of the same Church. There is the less justification for this form of objection to the proposed Unification of the two Methodisms in view of the fact that exactly the same persons who are now attacking "Modernism" in the Northern Methodist Church have for several years past been attacking "Modernism" in our own Church, and members of our Church have even been urged to withhold contributions from our great work of saving souls for the Lord in foreign lands because some of our Missionaries are charged with "Modernism." Severe criticisms have been made

of teaching in the Candler School of Theology and in the Theological Department of the Southern Methodist University, as extremely modernistic, and contrary to the standards of Methodism. I am personally opposed to heretical teaching anywhere, but I am not any more opposed to it in New York or Chicago than I am in Atlanta, Nashville, or Dallas. A Northern Methodist preacher has injected himself into the Unification discussion by giving advice to Southern Methodist preachers to vote against the Plan of Unification because of the "Modernism" in the Northern Methodist Church. If the Northern Methodist Church is not a fit Church for the Southern Methodist Church to risk a union with it, why does not this Northern Methodist preacher himself withdraw from that Church. If his reasoning is correct, then all the genuine Methodists in the Northern Church should withdraw from that Church and turn it over to the remnant of heretics so-called. If such reasoning is correct then the genuine Methodist preachers in that Church should not receive any new converts into the Church but should advise them to join some other Church, where they will not be contaminated with heresy. *It is not only a new but an absurd position that because there are some heretics in the Church the genuine Christians in it are to turn the Church over to the heretics.*

I may be wrong in my facts and wrong in my conclusions but I think I have had as much contact with Northern Methodists as other men of our Church and therefore as good opportunity to secure accurate information upon which to base correct conclusions. I am obliged on the basis of this information to state that I do not believe that there is any more heresy in proportion to the size of the two Churches in the Northern Church than in our own Southern Church, and that the official deliverances of the last Northern Conference indicate as intense opposition to heresy, as is found in our own Church.

Annual Conference Rights.

The Plan leaves all the Rights of Annual Conferences exactly as they are secured to them by the Disciplines of the two Churches with one possible exception. The Annual Conferences retain the right of trial of the Preachers of the Conference; they retain the right to elect delegates to the Jurisdictional and to the General Conference; they determine who shall be admitted on trial, admitted into full connection, who shall be located or expelled, who shall be elected and ordained Deacons and Elders, who shall be recommended for appointment to special service, who shall be given the supernumerary and superannuate relations, who shall serve on committees and boards, etc. In short there is no restriction put by the Plan upon the regular activities of the Annual Conferences, nor does the Plan take from the Annual Conferences the right to determine what amendments, if any, shall be made to the Constitution of the Church. An amendment to the Constitution would still require a majority of three-fourths of the members of the Annual Conferences for its adoption. It may be held that one provision of the Plan does limit to some extent the rights of the Annual Conference, but in my judgment there is no practical limitation involved. The Discipline of our Church contains as a second restrictive rule the following: "They shall not allow more than one representative for every eighteen members of the Annual Conference nor allow a less number than one for every sixty. Similarly the Northern Methodist's Discipline provides that the General Conference shall fix the number within the range of eighteen and fifty, and this ratio of representation cannot be changed in our Church except by the consent of a three-fourths majority of all the members of all the Annual Conferences. The proposed Plan proposes "said General and Jurisdictional Conferences shall not have more than one ministerial delegate for every forty-five members of each

Annual Conference, and not less than one ministerial delegate for each 120 members of each Annual Conference, and an equal number of Lay Delegates." As a matter of fact the present ratio of representation in our own Church is "one clerical member in the General Conference for every forty-eight members of the Annual Conference and an equal number of lay members." This present ratio would remain, until changed by the vote of the delegates from our Annual Conferences to the Jurisdictional and General Conferences. The Plan does not reduce the ratio of representation but it makes it possible to reduce it whenever the delegates to the General Conference, elected by the Annual Conferences, determine so to do. The Annual Conferences have it in their power to elect delegates who will insist upon the retention of the present ratio of representation, and it is not at all likely that the delegates from the Annual Conferences will consent to cut down the ratio of representation and therefore the number of delegates to the Jurisdictional and General Conferences unless there are convincing and imperative reasons for so doing. This very same method of the reduction of the ratio of representation is followed by the Congress of the United States immediately following the taking of the census of the population of the country. The reduction is not made for the purpose of curtailing the rights of any of the States of the Union but in order to prevent such an increase in the number of the membership of the House of Representatives as will make that body too large and unwieldy to transact efficiently the business of the country. Any reduction of the number of delegates from the several annual conferences would be made for exactly the same purpose. The decrease in the number of delegates from the several Annual Conferences would be proportionate and would not work any injustice on any Annual Conference.

Annual Conferences Central In Methodism.

I can not find any provision in the Plan which constitutes any actual infringement upon Annual Conference rights. I certainly have no sympathy with any effort to limit or curtail those rights, for I believe the Annual Conference to be so central in the Methodist system that nothing should be done which will minimize its importance or will impair or lessen its final control of the governmental policies of the Church, for I must frankly and positively declare that I am an Episcopal Methodist and not a Congregationalist. I have no quarrel with my friends who believe in the Congregational system, whether it be among the Baptists, the Disciples or Congregationalists. They are doubtless convinced that their system is the most efficient one. But as I have indicated above Church Government is in my mind to be determined by the principles of Christian expediency. I am convinced that the Methodist system is the most efficient which has yet been devised, for the world-wide proclamation of the Gospel and the development of personal individual experience, through a closely-knit organization, which I am inclined to designate as a Military Representative Democracy. From the beginning the preacher has been the key-man in Methodism. He has been not only the preacher of the Gospel, the pastor of the flock, but also the executive head of the administrative life of the charge to which he has been assigned by the Annual Conference, and he is responsible *not to the membership of his charge*, but is responsible not only for his character but for his official life and administration to the *Annual Conference of which he is a member*.

Distinction Between Preachers and Laymen.

Episcopal Methodism existed for nearly a hundred years without any lay members of either the Annual or the General Conference. I most heartily approve of the presence of laymen in the Annual and General

Conferences, and on the various Boards of the Church but I cannot agree to obliterate the fundamental distinction between the preacher and the laymen. It is not a distinction of character; it is not intellectual or moral. The layman may be much more intelligent and even with a more highly cultivated moral sense, but the genuine Methodist preacher has been "called of God to preach the Gospel." He has given up all secular occupations, and under the Methodist system he has joined an Annual Conference, composed of other men like-minded, all of whom have surrendered their lives to the Ministry of Souls and have agreed together to do whatever part of the work of the Kingdom may be assigned them by the Executive Officers of the Conference. When men have banded themselves together with such agreements, in such a company, they are indeed a class apart. They not only possess special rights but they incur special responsibilities. By the very nature of the case they must have a greater personal interest in all questions affecting the constitutional rights of the Annual Conferences than the laymen to whom they minister, and this fact is explicitly recognized in the Constitution.

The laity of the Church far outnumber the Ministry in the Quarterly Conferences and in the District Conferences, which discuss and plan for the local work of the Church, but in the Annual Conferences the preachers outnumber the laymen and hold their membership by virtue of the vote of the Annual Conference itself, and retain their membership until death unless expelled, located or transferred to another Annual Conference. The laymen, however, are elected yearly to represent the laity in the Annual Conference, and they are responsible to the laymen whom they represent for the way in which they meet their responsibility. *But the preacher is not responsible to the laity, or to the local Church organizations, and he cannot agree that his course of action shall of necessity be determined by the views of the local congregation of which he may happen at the time to be the pastor. He is in charge of that congregation, as a representative of the Annual Conference.* The congregation may be Hard-shell and anti-missionary in its sentiments and practice; or it may be like Laodicea rich and increased in goods and intensely worldly minded; or it may be composed of comparatively unlearned, illiterate people. It is unthinkable in Methodism that the position of the "Preacher in Charge" on great moral issues, or on questions of Church government, should be determined by the views of the majority of the people of his temporary charge. *He is expected to be the Leader and not the Follower of his people.*

This same vital distinction is clearly and expressly recognized in the composition of the General Conference. Laymen are elected to represent the laity of the Church and preachers are elected to represent the preachers of the Church, and as many preachers are elected to represent 8,000 preachers as there are laymen elected to represent 2½ millions laymen, and as a further protection a vote can be demanded by orders on the call of one-fifth of the body, in which case the lay and clerical members must vote separately and no measure can be passed without the concurrence of the majority of both classes of representatives.

Thus clearly, distinctly and explicitly, does the Methodist system protect the rights of the members of the Annual Conferences, and if Methodism is to continue to carry on its work as vigorously and efficiently as in the past, the rights of the Annual Conferences must not be curtailed.

Constitution Must Determine Voters.

In the discussion during the past year on the adoption of the proposed Plan of Unification, there has been a demand that the question at issue be practically determined by the vote of the laity of the Church. Cer-

tainly I agree that our laymen should have ample opportunity to express their views, and it is desired to indicate those views in the form of signed petitions or by the taking of a count vote. I know of no law to prevent the use of either of these methods. But as a genuine believer in the Methodist system of Church Government I do not believe that Constitutional changes should be made or determined by *extra* Constitutional methods. Methodism is not a pure democracy. Indeed the Government of the United States is not a pure democracy—it is a representative democracy. The United States Constitution cannot be amended by the votes of the people but by the votes of both Houses of Congress and of the Legislatures of the several States. So Methodism has provided an orderly method for amending its Constitution, namely by the votes of the representatives of the Ministry and Laity in the General Conference, and then by the votes of the Annual Conference, in which the preachers largely predominate. I shall not quarrel with those who do not approve of this method. I simply insist that *Methodism knows no other method of amending the Constitution and in view of the relation which the Methodist Minister bears to the Church, the extraordinary surrender of the rights of the individual ministers to determine their fields of labor and the support for their families, I believe that the present system for amending the Constitution is the right one, and that the adoption of the Congregational method of voting to determine Constitutional questions would so unsettle the checks and balances of the Methodist system as to destroy the spirit and the efficiency of the Methodist itinerancy.* Personally I am glad to know the views of the Laity of the Church but I must insist that the Methodist Ministry is not responsible for its action to the Laity, and that it should not agree to abdicate the responsibility of its leadership in the decision of Constitutional questions any more than it should abdicate that leadership on moral and spiritual questions. And in saying these things I certainly have no desire or purpose to magnify the prerogatives of the Ministry. I believe that I am genuinely democratic in thought, spirit and deed, but I must insist upon the maintenance of that which I hold to be *basal in the Methodist system.* If the Methodist system is wrong let us abandon it, but if it is right let us not undermine its very foundation, by determining constitutional questions by extra constitutional methods.

Nor can I agree that the Laity need fear that the proposed Plan would work such revolutionary changes in our Church as has been declared. If I am correct in the preceding discussion the membership of our local churches will necessarily be affected very little, if at all, in any communities where there are no competing Northern Methodist Churches. In any work, except that general connectional work which the two Jurisdictional Conferences agree to do together, the present regulations of our own Discipline will prevail, and our duly elected officers will function. For such changes as will be effected by the proposed Plan I can see no adequate reason for an introduction of extra Constitutional methods to prevent such changes.

III. Our Responsibility as a Leading Protestant Denomination.

The great outstanding fact in the life of our Church during the present generation is that whether wisely or unwisely our duly appointed leaders, Bishops, and General Conference delegates have advocated Unification of American Methodism and have carried on official negotiations on that subject for nearly twenty years and have brought to the final official electorate of the Annual Conferences a Plan of Unification, the adoption of which has been recommended by twenty-two out of twenty-five of our Commission on Unification, and by unanimous vote of the members of the Northern Methodist Commission, and also approved by a vote of 298 to 74 in our General

Conference, and by a vote of 802 to 13 in the Northern Methodist General Conference. A final decision of the ratification or rejection of this proposed Plan must be made by the Clerical and Lay members of our Annual Conferences. I exceedingly doubt whether any greater, graver responsibility has ever come to members of the Annual Conferences than this responsibility of casting a vote upon the adoption or rejection of this proposed Plan of Unification of the two great Episcopal Methodisms. As I have endeavored to emphasize above, the Constitution of Episcopal Methodism does not lay the responsibility of constitutional changes upon the rank and file of the membership of our Church. The membership should be sufficiently interested to try to understand what is proposed and to express its opinion, but the duly elected lay representatives and the clerical members of the Annual Conferences are charged by the Constitution with the responsibility of voting on all constitutional questions, and that responsibility cannot be shifted on this question to the laity, but must be faced and met "reverently, discreetly, advisedly and in the fear of God."

The Supreme Issue.

During the past seven years the one great fact which has burned itself deeper and deeper into my mind and heart is that the world in which we live is a lost world, that multiplied millions and hundreds of millions of human souls are "without hope and without God in the world," that now as in the days of Paul "the world by wisdom knew not God," that sin is today, as ever, "earthly, sensual, devilish," deceptive, soul-dominating and soul-destroying, regardless of life, of race, color, clime or nationality. How shall we save the lost men and women throughout the world, in Virginia, in Cuba, in Mexico, in the Congo? That is the one, the essential, the all-important, the all-inclusive business of the Church of Jesus Christ which must overshadow, which must dominate all else in its life.

The One All-Sufficient Answer.

There is only one answer: "For unto you is born . . . a Saviour which is Christ the Lord," "I determined to know nothing among you save Jesus Christ and Him crucified," "'Tis all my business here below to cry 'Behold the Lamb'". The Church was founded to proclaim this saving message to all men. As I have faced the misery, the shame, the hopelessness of the world lying in wickedness, I have longed more earnestly than ever before that the Church be freed from anything which can hinder or obstruct its contributions, or its united efficient activity in carrying this saving message to all mankind, and have come actually to hate any hindrance to that work.

The Shame of Protestantism.

And yet, faced as it is today with a needy, lost, dying world, American Protestantism presents the amazing distressing spectacle of approximately 180 organizations in the United States which claim to be branches of the Church of Jesus Christ, of which about 16, including the United Brethren, are members of the Methodist family. It is gladly agreed that some of these denominations have emphasized, with profit to all, some phases of Christian truth and experience which others have either ignored or minimized. But the claim of the individual, not only to the right of private interpretation of the Scriptures, but also to demand that separate Church organizations be set up, because of disagreement on non-essentials as to doctrine, polity and forms of worship, has been carried to unjustifiable and hurtful extremes during the nearly 400 years since the great and necessary protest against Romish corruption and error was made, and we must insist today that the denominational by-products, great as they may have been, are not a sufficient compensation for the envyings, the

strife, the multitudinous divisions and open schisms concerning non-essentials in doctrine, polity and worship, which have diverted the thought and dissipated the energy of the Church from its great mission of saving the lost, and which have caused the godless world about us to doubt the sincerity of our profession, and to question our anxiety for its salvation. "See how these Christians love each other," was in the early days of the Church the well-nigh irresistible appeal to a world hungry for sympathy and love. Now "See how these Christians fight each other about comparative trifles," is too often the just, scornful, sometimes sad comment of those who are weary and heavy laden, eager to find peace, but who see contention, division and strife in Christ's Church.

In literally thousands of cases, in city, town and country side, the professing Christians of the neighborhood are divided up into groups so small that the entire expenditure of time and money, of pastors and of people, is absorbed in maintaining small local organizations, as against the competition of the so-called sister churches, but really too often of rival denominations, and there is sometimes as much rejoicing over the capture of a member from the sister (?) denomination as there is in the saving of a sinner out of the wicked world. The Mission and Church Extension Boards of our own Church appropriated last year about 200,000 dollars to such competitive fields, and fully 750,000 dollars more locally contributed, plus the time and energy of scores of pastors were spent therein. And yet the Foreign department of our Board of Missions appropriated only about \$230,000 for our work in the Congo, Cuba and Mexico, and little more for the work in all twelve mission fields in which we are operating, than the total amount spent in such generally unnecessary competitive work. And the Northern Church has a similar distressing, inexcusable record. This exaltation of the views of various human teachers, regardless of waste of money, time, energy and workers, is what St. Paul had in mind when he wrote to the Corinthians, "While one says I am of Paul and I am of Apollos, and I of Cephas, and I of Christ, are ye not carnal and walk as men?" "I thank God I baptized none of you save Crispus and Gaius." I cannot read the Master's great, high-priestly prayer for the unity of His disciples and the earnest protest of His great apostle against parties in the Church, and then face fully and fairly the present-day shameful spectacle of a Church split up into hundreds of sections and sub-sections, great and small, criticizing each other, jealous of each other, fighting each other, without declaring that I do not believe this condition to be in accordance with the mind and spirit of Christ. I am well aware that all the unnecessary divisions of the Church cannot be healed at once, that concerning some of them we can do very little directly at present, but *our Church is faced today with as great an opportunity as has come to any denomination since the days of Luther, to declare our belief in the value of Christian unity by giving a practical example which will verify the genuineness of that belief to world-wide Protestantism.*

Methodism's Paramount Duty.

I am glad to say that somewhat as Peter's vision of clean and unclean at Joppa affected him, so my field of vision has been greatly enlarged by my experiences since 1918, and that my point of emphasis has been shifted somewhat. Local, sectional, traditional, even historical questions, which bulked large and obstructed somewhat my range of vision in 1918, have, I frankly confess, become of comparatively small moment, some of them almost insignificant, in 1925. From my present viewpoint, the two great Methodisms owe it as a paramount duty to a lost world, to a crucified and risen Lord, to put aside their prejudice, pride, distrust, contentions about non-essentials, to compose their differences as speedily as possible, and to join together as brethren in Christ Jesus in one General Conference, that

they may work unitedly in every mission field and wherever else they can work more effectively together, and: First, that through their separate Jurisdictional Conferences they may care for all local situations, and by the recognition of a common aim, and by the association of bishops, connecional officers, pastors and laymen, *gradually abate and finally eliminate, all competition and overlapping*, and thus, in the words of the Episcopal Address in 1914, written, I think, by Bishop Candler, put an end to "the wicked waste of men and money in building altar against altar"—money and men so sorely needed to carry on the rescue work of the Lord. Second, that under this unified leadership they may successfully oppose the steadily increasing assumption, and actual power of an increasingly rampant, aggressive, politico-religio Romanism, which emphasizes and ridicules openly, persistently, and with much effectiveness, the quarrels and divisions of Protestantism; third, and Finally, that they may wage an aggressive and successful united warfare against the giant evils which threaten to destroy the social, moral fabric of our national life: GAMBLING, PROSTITUTION, DIVORCE, involving almost a legalized system of trial marriage, obscene, polluting literature and picture plays and lawlessness in hidden and violent forms. Sin is so rampant, wickedness is so all-prevailing, the battle is so fierce, the issues are so tremendous in the present-day great world-wide conflict which is being waged to save the lost men and women, that there must be *very convincing proof that more harm than good will result*, before I can agree that we should deliberately reject what seems to me to be a fair, generous, brotherly Plan of Unification of the two great sister Methodisms.

Personally, speaking for myself alone, if I seriously and earnestly desire Unification with Northern Methodism, I cannot find any objection of sufficient moment to make me willing to take upon myself the responsibility of trying to defeat the Plan and thus not only *strike a severe blow to Christian unity*, but also brand our own Church in the eyes of Christendom as narrow and sectional and Pharisaical, and limit our approach and weaken our influence with the heathen world—for that world is largely Yellow, Black, Brown, and Red people.

Distrust of Northern Methodism.

As I have stated above I fully agree that our Northern Methodist brethren have done things since 1844 which I cannot approve; indeed I might even accept as correct much of the indictment of that Church contained in the Minority Report read at Chattanooga. But without questioning the sincerity of those who insist that the only way to reach a proper conclusion is by detailed examination and a minute analysis of all the agreements, misunderstandings and failures of the past fifty years, I for my part am convinced that brotherly love, unity of purpose and harmonious activity are never promoted or finally secured by that method. I quote here a statement from the Fraternal Address of Doctor James H. Carlisle in 1880: "We are certainly now in that crisis of that intercourse as sister Churches where every man sees just what he wishes to see. If he is a lover of peace he will often see occasion on which by tongue or pen, by influence public and private, he can strengthen the bond auspiciously formed. If he is not at heart a lover of peace he will on any day find occasion, as you will believe, to cry out the monotonous, the inevitable and the unanswerable, 'I told you so.'" And for myself I agree most heartily with the statement made by Bishop Hoss at the General Conference in 1914, which is quoted above: "We cannot cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the Angel of the Resurrection comes." I believe that the vision of a great and glorious common task to be wrought out together under the inspira-

tion of the sacrificial life and under the actual leadership of our ever-present Lord, and the determination to spend and to be spent that this vision shall be realized, will bind the two great Churches close together in their struggles with the powers of darkness to rescue lost immortal and therefore priceless souls, and that the mistrust, and the discord, of past competition and strife will be swept away by the ever-growing trust and unity which will always come when there is deep consecration and unswerving loyalty to the cause of our one Master and Lord.

A New World Era.

No Church eager and anxious to know and to do her Lord's Will will fail today to recognize the changed conditions in every department of the life of the world. The World War has shocked us into a realization of the inhumanity, the cruelty, the hatred, the greed, the lust, aye the stark awful selfishness, which still dominate the lives of men and of nations. If the world is ever to be redeemed, there must be an eager, earnest, persistent, unquenchable, invincible determination accompanied by most vigorous strenuous effort to unite all the forces of righteousness, faith, hope and love, to overcome the powers of darkness in the world by bringing in the Kingdom of our Lord Jesus Christ with its reign of Christian brotherhood and peace. Surely, surely, we must realize that there is no time, no energy to be wasted, in petty discussion and strife. The issues to be fought out are so tremendous and so vital, the victory to be won is so glorious in its possibilities to our common humanity, that the Church cannot justify the waste of a single dollar or the time and work of a single man.

A New Spirit in the Churches.

The Protestant Church throughout the World is realizing today the gravity of the situation and the necessity for united effort on the part of the true disciples of Jesus Christ. There has never been as many and as strong appeals in the history of the Christian Church for Christian unity as in the past seven years. If there is space sufficient a number of extracts from these various deliverances of great Church bodies will be quoted at the end of the pamphlet. At this point I can only indicate the character and inclusiveness of these various utterances.

The Anglican Church.

In view of its past history the "Appeal to 'All Christian People'" by the Bishops of the Anglican Church at the Lambeth Conference of 1920, is a most notable deliverance. It frankly acknowledges that "All those who believe in our Lord Jesus Christ and have been baptized into the name of the Holy Trinity, share with us membership in the universal Church of Christ which is His Body." It frankly admits the need of "penitence and prayer" because of "the divisions of Christian people," and furthermore admits that "self-will, ambition and a lack of charity among Christians have been the principal factors and that these together with the blindness to the sin of dis-union are mainly responsible." It declares "that the times call us to a new outlook and to new measures," and that "all the separated groups of Christians" should agree "in forgetting the things that are behind and reaching out towards the goal of a reunited Catholic Church." Finally and especially the appeal "thankfully acknowledges that these Ministries (of Free Churches) have manifestly been blessed and owned by the Holy Spirit as effective means of grace."

There has probably never been a more notable example of the working of the Spirit of God in breaking down the barriers of exclusiveness which the Anglican Church had erected between itself and other Christian Communions.

Responses of Free Churches of England.

This Lambeth Appeal brought out a number of most interesting illuminating declarations from the Free Churches of England. The Presbyterian Assembly, the Congregational Union, the Primitive Methodist, the United Methodist and the Wesleyan Methodist Churches, all made separate deliverances, of which the following extracts from the declaration of the Wesleyan Methodist Church in 1922, is typical: "We also deeply deplore the broken unity which has been only too long and too painfully visible in the Church relationships of fellow Christians, and we are increasingly sensible of the far-reaching evil effects of disunion. The critical conditions of society in which we live, the distraction and confusion of nations, torn asunder by jealousy and fear, the mutual suspicions and conflicts which divide classes at home and abroad, and the inadequacy of secular motives and remedies, present a challenge which the Christian Church *may not evade, but yet cannot meet while it is divided against itself.* It may well be considered that to hold back at this time would be *afresh to grieve the Holy Spirit Himself*, the one Giver of all true Christian Unity and Concord."

In 1921 the Federal Council of the Free Churches of England declared, "The subject is a great one and today it presses on the hearts and consciences of Christian people as it has never pressed before. We recognize in the Lambeth Appeal a deep and grave concern over the evils of disunion which we also feel. We feel that the religious separation and alienation often made by our ecclesiastical divisions contradict the whole thought of the Church of Christ, which is His Body. We have one Saviour, one Master, One Lord. If we are all His servants we should serve Him together."

In September, 1923, this same Federal Council declared, "We feel deeply that this age-long and difficult problem can be solved only by some great and worthy act inspired by courage and vision, in which men and churches are willing to take their lives in their hands for the sake of the realization of a great ideal."

This sentence is as a bugle blast from the Free Churches of England to all genuine Churches of Christ to endeavor to realize the Master's great Ideal, in order that "THE WORLD MAY KNOW THAT THOU HAST SENT ME."

The Eastern Orthodox Church.

Another exceedingly stirring and notable deliverance has been made by the Eastern Orthodox Church, remarkable not only for its eager desire for unity but for its active and discriminating analysis of present World conditions, and of the responsibility of the Church in the face of the same. Those who have thought the leadership of the Eastern Churches to be visionary, impracticable and ineffective would be agreeably surprised at the great deliverance made in January, 1920, by the Patriarchate of Constantinople. I regret that I can give only brief extracts: "Our Church deems the present time most opportune for bringing forth and considering this important question (Church Union) in common; and that sincerity and above all confidence may be restored between the Churches, we consider it as most important that love between the Churches should be revived and strengthened so that they may no longer look upon each other as strangers and enemies but as relatives and friends in Christ; that they may do and achieve many good things to the glory and profit both of themselves and the whole Christian body, and thus advance the matter of union."

The Encyclical then emphasizes the forces of evil which call for the activities of the United Church, which the terrible World War has brought

so clearly to light; "the daily advance of alcoholism; the increase of superfluous luxury under the pretext of rendering life more beautiful and more enjoyable, the voluptuousness and lust, hardly covered by the cloak of freedom, and the emancipation of the flesh; the prevailing unchecked licentious indecency in literature, painting, the Theatre and in Music bearing the respectable name of development of good taste and cultivation of fine art; the deification of wealth and the contempt of higher ideals: all these call for united action on the part of the Christian Churches. Surely it is the duty of the Churches which adorn themselves with the sacred name of Christ, not to forget and neglect any longer His new and great commandment of love, and still to fall piteously behind the political authorities, who truly applying the spirit of the Gospel and of the Justice of Christ, have under happy auspices already instituted the League of Nations, for the defence of right and for the cultivation of love and harmony among the Nations."

Actual Unification.

Already actual unification has taken place or is in progress of confirmation in several countries. The Methodists of Australasia have already united their forces, and the Methodists, Presbyterians and Congregationalists of Australia, are considering very seriously the union of the three Churches. In 1920 the vote of the Presbyterian Church was three-fifths in favor of union and two-fifths opposed: in the Congregational Church the vote was four-fifths in favor of union and one-fifth opposed: in the Methodist Church the vote was 85 per cent for union and 15 per cent opposed: and the question has been referred back for a second vote.

In Scotland the State Presbyterian Church, and the United Free Presbyterian Church, have practically agreed upon a basis of union, and it is expected that the union will be consummated during the next year or so.

The three Methodist Churches of Great Britain, voted this year on the subject of Union; the Primitive Methodist Conference vote was 184 to 13 in favor of union; the United Methodist vote was 262 to 22 in favor of union; and the Wesleyan Methodist vote was 397 to 126 in favor of union, and it is natural to suppose that there will be a United Methodist Church in Great Britain within the next few years.

Canada's Great Advance.

In Canada, the various Methodist bodies united several years ago, and the whole Christian World has been watching with intense interest the steps up to and the final consummation of the union of the Congregational, Presbyterian and Methodist Churches of Canada. One of the most interesting documents in Church History is the "Basis of Union" as agreed upon and adopted by the representative assemblies of the Free Churches, which now form the United Church of Canada. The general statement of doctrine is admirable and the method of Church Government is an interesting, and will probably prove an effective combination of the best elements of the Methodist and Presbyterian systems. The meeting in June of the Representatives of the United Church in Canada sets a landmark in Church History from which I believe many similar movements will be dated. Those Methodists, Presbyterians and Congregationalists gave a practical demonstration of the pre-eminence of love and loyalty to the Lord Jesus Christ above all the minor differences concerning non-essentials of doctrine and Church government. It was the pressure of the needs of the lost lives which compelled the concentration of the activities and resources of the followers of Jesus upon the one great task of the Church. Is not that need equally as great in our own country? *Cannot our South-*

ern Methodist people lay aside their suspicions and distrust of Northern Methodists, compose the differences on non-essential matters between the two great Churches, adopt the proposed Plan of Unification, and thus give fresh inspiration to the cause of Christian unity throughout the World?

A New Secular World Around Us.

The great Nation of which we are apart has its North, its South, and its great West, with 48 separate States, to administer properly all their local affairs, yet it must face its industrial, its commercial, its administrative, its reform, its international problems as a united whole. The great organizations of business men—the National Chamber of Commerce, the Bankers' Association, the Bar Association, the Medical Association, the Educational Association, the Federation of Labor, the Rotary, Kiwanis and Lions' Clubs, are not sectional, but Nation-wide. The great fraternal organizations—Masons, Odd Fellows, Woodmen of the World, Red Men—are not sectional but Nation-wide: the Army and Navy of our country today are composed of men from both North and South who have fought side by side in Cuba, the Philippines, and in Europe. The Grand Army of the Republic has been and is composed only of soldiers of the Northern Army. The Confederate Veterans only of soldiers of the Southern Army, but the American Legion which represents the present generation of American life is composed of men of both the North and the South. While they honor the veterans of the Grand Army and the Confederate Veterans alike, and respect the issues on which the Civil War was fought, their thought is centered upon the issues of the present generation and they meet together from the North and the South as friends and as citizens of the one great nation.

On January 19th, General Robert E. Lee's birthday, the National House of Representatives with a Republican majority, voted unanimously to set apart an hour for a memorial address in honor of General Lee which was delivered by request of the House by Hon. Charles Stedman, of North Carolina, a former Confederate general. That same Republican Congress passed a bill which was signed by a Republican president authorizing the coinage by the mint of the United States Government of five million one-half dollar pieces with figures of Generals Lee and Jackson on the one side and on the other the words "Memorial to the Valor of the Soldiers of the South," and those silver half-dollar pieces are being sold today not only in the South to Southern people but very many of them are being sold in the North to admirers of Lee and Jackson and of the valor of the soldiers of the South!

Is Church Life Alone Non-Adjustable?

Is it indeed true that the Church of the Lord Jesus Christ is alone in our nation unable to adjust itself to the changed conditions and to the needs of the country? Can the Church of Jesus Christ be true to the teachings of her Lord and in the face of all these evidences of combined nationwide activity and efficient organization insist upon the perpetuation of divisions among the very same men and women of the present day in reference solely to church relations and spiritual aspirations and activities based upon distrust and upon differences of opinion concerning questions which, while important in their effect upon the work of a generation ago, are no longer considered as factors in the general thought or activities of the great masses of the people, North or South, among whom the Church itself has its members and among whom it is carrying on its great work of saving lost souls? Can Northern and Southern Methodists participate in a common business, professional and social life, working side by side in the same establishment, attending the same fraternal organizations, join-

ing in conferences concerning their professional activities, intermarrying freely in Maryland, West Virginia, Kentucky, Missouri, Oklahoma, New Mexico, Arizona, California, Florida, East Tennessee, and in various towns and cities all over the United States, and yet when it comes to a recognition of their common brotherhood, and of their common aims in Christ Jesus, find it absolutely impossible to answer the Master's prayer "that they all may be one" that the unbelieving world may be compelled to recognize that the Master's ideal and command of Love are strong enough to dominate the lives of his followers, especially when they are engaged in worshipping him and in proclaiming his message of salvation to that same unbelieving and unsaved world?

Our Tremendous Inescapable Responsibility.

For my part, with all proper respect for the opinion of my brethren, some of them among my best friends of many years standing, I must declare that I believe that in this hour, with such great issues at stake, with the entire Protestant world stirred to the depths by its realization of the need of a united Church to minister to a sick, lost and dying world. *the adoption of the proposed Plan of Unification of the two Methodist Churches will be in accordance with the spirit of the teaching of Christ, will aid in the more effective preaching of the gospel, will encourage Christian workers in all lands and will result in the advancement of His Kingdom in the world. And I as sincerely believe that the rejection of the proposed Plan by the vote of the members of the Annual Conferences of the Methodist Episcopal Church, South, will be a defeat of the spirit of Christian love, a victory for suspicion, distrust and unconscious self-righteousness which will damage spiritual life and growth of our own Church, will limit and weaken the effectiveness of our approach as a great missionary force in every part of the world outside of that territory where there is little or no competition with other churches.*

Personal Responsibility.

I appeal to every preacher or layman upon whom rests the great responsibility of voting for or against the adoption of the proposed Plan that he register *his own personal conviction* of what he believes to be the mind of Christ in this matter. It is not simply a question of whether the proposed Plan will be adopted or rejected. It is not a question of whether certain leaders of the Church are for or against the Plan. It is not a question of whether a majority of the laity or a majority of the preachers favor the Plan. Some men have asked me whether I favored the adoption of the Plan by a bare constitutional majority. I said eight years ago that if when the Plan was finally adopted as many as one-fourth of the members of our Church would leave the Church and set up a separate organization I thought that Unification would be purchased at too great a price. I am still inclined to think that statement was correct. But that statement did not mean that if as many as three-fourths of our people favored the Plan I did not think the Plan should not be adopted. I cannot believe that all of the one-fourth who might oppose the Plan would leave the Church after they found that three-fourths of their brethren favored the Plan. While I believe in the rights of the minority I also believe the minority should respect the rights of the majority, and I do not believe that if any Plan of Unification should receive a three-fourths vote that as many as ten per cent of our people would leave this great majority of their brethren, and set up an independent organization or join other Churches.

What I am insisting upon now is that our own Church, the Northern Methodist Church, the entire Protestant Church, the Roman Church, and

the unbelieving world, have the right to know what is the real attitude of the official voters of Southern Methodism today concerning the proposed Plan of Unification of Methodism. Ought any man who really believes that the proposed Plan is in accordance with the mind of Christ, that it will mean not necessarily a perfect union but a great advance over present conditions, refuse to record his vote in favor of the Plan, or indeed join with the opponents of the Plan to defeat it, because he may be told or even be convinced that the Plan can not be adopted at this time, or that if it were adopted it would result in the loss of many members to other churches or the erection of an independent Church? If the Plan should receive the necessary three-fourths vote for its adoption there is no likelihood that there would be a refusal on the part of any considerable number to accept such a decision. But if the Plan should not be adopted, it is right that the real mind of the members of the Annual Conferences shall be recorded, that the General Conference and the Church at large may know how to shape further action on this great and necessarily recurring issue. For as I have followed the discussion, while certain leaders have opposed the Plan of Unification for reasons which it seems to me would apply equally against any Plan, yet the great majority of those who have written and spoken have positively declared *that while they do not favor this Plan yet they do favor Unification and will insist upon a continuance of negotiations until a Plan is found which will be acceptable to the membership of both Churches.* For this reason, if for no other, the General Conference should know how many members of the Annual Conferences really believe that the present proposed Plan is satisfactory.

I have tried in my thinking and in my writing of this pamphlet to accord all sincerity to those who are opposed to the Plan, and of course I accord to every man the same right to his opinion that I claim for myself. If the Plan is not adopted I shall regret it, but I shall have no feelings of personal ill-will toward anybody because of its defeat. I have received some very remarkable letters from members of our Church accusing me of "criminal ignorance," of "intentional deception," and even of "playing the part of Judas Iscariot and Benedict Arnold" to my Church. I certainly cannot understand how any one could become so wrought up as to indulge in such thought or language about a matter of this kind. The maintenance of Christian Love is more important than any triumph of one's personal opinion. And for myself I hope and expect to continue in "Love and Charity" with my brethren in the Church whether the Plan is ratified or defeated.

Northern Methodist Vote.

My last word is to emphasize the fact that not only in the Mission Fields of both Churches is the sentiment for the Plan practically unanimous, but that the vote of the Spring Conferences of the Northern Methodist Church has been overwhelmingly in favor of the Plan. I can not think of this great affirmative vote of Northern Methodism without a sense of gratitude that the greatest body of Protestants in the United States has enough confidence in and love for us to desire a closer union with us in the Master's work. It distresses me even to think of the possibility of a refusal on our part to meet these brethren half-way and to rejoice together in a more blessed and effective fellowship. How will the members of our Annual Conferences respond to this great record already made by our Northern brethren of what I believe to be their sincere desire for the unification of American Methodism?

**WILL WE PERMIT NORTHERN METHODISTS TO OUT-LOVE
AND OUT-TRUST US?**

The Herald of Gospel Liberty

November 19, 1925



A Grave Responsibility for Interdenominational Leaders

In This Issue

ONE must reckon also with defeat. It is a bitter fact; but there are worse experiences. It is worse to be wrong than it is to be beaten; indeed, the only real beating consists in being wrong. And when the inevitable comes to pass, if it does, then there is one rich source of comfort; it is the memory that we attempted the right course as we saw it and that we began gloriously. No brave man ever sits down and gnaws his heart out dwelling on his failures. He extracts sweetness of a definite sort from the memory of his courageous endeavor. So let us dare to begin gloriously!

—*Ozora S. Davis.*

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About Folks and Things

Brother Fenner C. Brownell, a member of the C. P. A. Board, has moved from Fall River, Mass., to 6505 Meadow Lane, Chevy Chase, Maryland, his winter home.

Word comes from Japan that Mrs. C. P. Garman has been compelled to undergo a rather serious operation, but we are happy to say that she was soon able to return from the hospital and is recovering nicely.

Orient, Iowa, Rev. Rue Burnell pastor, observed home-coming services the last Sunday in October. All three sessions were well attended and a fine program enjoyed, including an address by Rev. Frederick Cooper, of Truro, Iowa, in the afternoon.

Rev. P. W. Hunsinger, Greentown, Indiana, reports a very helpful revival in progress at his Landess Church, Eel River Conference, and Rev. M. C. Wiseley brings similar reports from his two churches at Coleton and Brock, Eastern Indiana Conference.

Rev. C. H. Rowland and his congregation at Greensboro, North Carolina, are planning to erect a new building. Neither this church nor pastor does things half way, and so we are confident that the new plant when finished will be a very complete and modern one.

Albany, Indiana, Rev. A. E. Cortner pastor, will hold its annual home-coming Sunday, November 29, to which all former pastors and members are invited. This will also be the beginning of an evangelistic series for which the church has been in preparation.

West Grove, Miami Ohio Conference, which has been without a pastor for a couple months, was greatly invigorated and strengthened by an evangelistic meeting under the very capable leadership of Rev. A. E. Cortner, of Albany, Indiana. We have not yet heard the visible results of the meeting.

Dr. Carlyle Summerbell, Keokuk, Iowa, last month participated in a great debate at Chicago, in which he maintained the affirmative on the question, "Has the Universe a God?" The noted Professor Joseph McCabe took the negative. The debate drew together a large audience in spite of the paid admission.

Dr. William H. Hainer, pastor at Irvington and president of the New Jersey Conference, desires us to say that he is no longer a member of the Board of Managers or of the Board of Trustees of the Carversville Christian Orphanage, having resigned all official connection with that orphanage some months ago.

Thank-offering services seem to be the order of the day in many of our churches during November and early December. A great many of our pastors have gladly given over a Sunday morning or Sunday evening service for this very practical method of acknowledging our gratitude to God by making a special offering to missionary work, and we are very sure that every church

holding such a service will be greatly enriched thereby.

Mrs. Carrie Beaver, so well known in mission circles for her aggressive work along that line, has accepted the Sterling and Prairie Chapel churches, each for one-fourth time for the remainder of the conference year. She is also serving the Prairieville Church, this being the third year of her successful pastorate there.

The fifth annual banquet of the Intermediate Christian Endeavor society of the Walnut Hills Christian Church was held November 10 in the new gymnasium. Forty young people sat down to the meal and the evening was devoted to music, games, and addresses, Brother Hermon Eldredge of the Christian Education Department being one of the speakers.

Thirty-six high school boys and their fathers participated in the father and son banquet held Thursday night, November 12, at the Woodington Church, Rev. Clark Denison pastor. The program was in keeping with the celebration of Armistice Day, the music being furnished by an orchestra composed of the young people of the church. It was decided to send a large delegation to the young people's meeting at Greenville the following night. The meeting was declared an overwhelming success in spite of a heavy rainstorm.

Rev. G. B. Garner, who for sixty-five years has been a reader of *The Herald*, is changing his address from Cairo, Ohio, to Portland, Indiana, where he and Mrs. Garner have gone to minister in the home of a son who recently lost his companion, leaving him with four small children. For fifty-five years Brother Garner has been in the service of our churches and it is with regret that for the time being he must give up the active ministry. But we are sure that there will be many occasions when he will be kept busy in the pulpit as supply pastor and otherwise.

A very successful organization meeting of the district of the Miami Ohio Young People's Congress including all of the Christian Churches of Preble County was held at West Manchester Sunday afternoon, November 8. The Preble County superintendent of schools gave an address. The following officers were elected: Benton Siler, president; Willard Kisling, vice-president; Dorothy Larch, secretary; Grace Flory, treasurer. This organization plans to hold quarterly meetings. Other districts of this conference are also holding meetings—Dayton and Troy districts on November 15, and the churches south of Dayton will meet at Genntown on November 22.

President F. G. Coffin, Foreign Mission Secretary Minton, and Home Mission Secretary Thomas attended the annual convention of the World Alliance for Friendship Through the Churches which met at the Statler Hotel, Detroit, Michigan, Novem-

ber 10-12. They report a wonderful convention, up to the usual standard of the meetings of this great organization, with addresses by outstanding leaders from Europe and Australia as well as America. One of the great features of the World Alliance is the co-operation of Jews and Catholics as well as Protestants. A strong program for propagating the gospel of peace was more thoroughly defined and launched.

Rev. W. J. Hall, so well known throughout our denomination for the highly-efficient services which he rendered as field secretary under the Forward Movement, has tendered his resignation as pastor of Shiloh Church, Dayton. Under his pastorate of nearly four years the church has greatly increased its membership, has had the largest Sabbath-school attendance in its history, has purchased and is paying for a commodious parsonage, and in other ways has improved and strengthened its work. Just at the present time the church building is being beautifully decorated. Brother Hall was very active in promoting the organization of our Riverdale Church, as he has been aggressive and enthusiastic in the promotion of all of our growing Dayton enterprises. We trust that some good field will be opened to him very soon.

The Metropolitan Christian Convention which held its recent session at Binghamton, New York, was a very optimistic gathering and took some forward steps from which it is hoped much may come in the future. Among other things it plans to raise a large sum annually for church extension purposes within the bounds of the conference. The attendance was twice as large as had been expected, every conference but two having representatives present. The denominational speakers participating on the program were Dr. F. G. Coffin, Dr. W. P. Fletcher, Mrs. F. E. Bullock, and Mrs. W. H. Denison, the president of the Woman's Board. Mrs. Denison en route visited Miss Olive G. Williams in the Aged Ministers' Home at Lakemont, and found her to be very low indeed, but reports since state that she is slightly better—with her indomitable spirit undaunted.

Home Mission Secretary Thomas, as president of the Board of Control of Franklinton Christian College, attended a meeting of the North Carolina Conference on Negro Education held at Shaw University, Raleigh, North Carolina, November 16. On the eighteenth he called a meeting of the Board of Advisors of Franklinton College, which board is composed of the leaders of the Negro conferences of the Christian Church. These brethren have expressed a desire for a greater responsibility for Franklinton and are now giving financial support. Mr. James M. Johnson, of Vaux Hall, New Jersey, is one of the most prominent Negro supporters and will be among those who will attend the conference. The interest in Franklinton is not only increasing among the Negroes of the South, but our northern churches are showing much greater interest in the last couple of months.

The Herald of Gospel Liberty

The Official Organ of the Christian Church

A Grave Responsibility for Interdenominational Leaders

SOMETIME ago one of the greatest religious journals of this country featured the following very strong words from Dr. John R. Mott under the title, "Division Now Intolerable:"

Divisions among Christians—denominational, national, racial—have ever been a stumblingblock; but with the shrinkage of the world these have become more serious and intolerable than ever. If we can forget that we are Americans, Canadians, British, Germans, French, or that we are Methodists, Episcopalians, Presbyterians, Baptists, Congregationalists, Lutherans, in the work of making Christ and his teachings known to all mankind, as a common task, we have gone a great way toward proving to non-Christian peoples that the religion of Christ is the great solvent of the racial alienations of the world, and therefore the mightiest force operating among men.

To this sentiment Dr. Mott has been inevitably driven by the actual world situation with which he is so intimately familiar. There are few if any who have had opportunity to touch and understand the real world-making forces as has Dr. Mott as year after year for a quarter of a century he has been on the go almost continually from nation to nation, from educational institution to educational institution, from convention to convention. There is perhaps not a significant place of learning in the entire world which he has not visited, nor any extensive religious movement with which he has not been more or less identified or in touch. His words, then, come with deep significance. He speaks as one with the authority of intimate and profound knowledge of the world and church affairs when he declares that "divisions among Christians—denominational, national, racial—have ever been a stumblingblock. . . but have now become more serious and intolerable than ever." No intelligent or sincere-hearted Christian can afford to be indifferent to such an opinion from such a source.

BUT there is a mystery connected with this denunciation of denominational division which we are not able to understand. With increasing frequency and feeling great interdenominational leaders, like Dr. Mott, are speaking thus fearlessly and unreservedly against the evils of division among Christians. They could not be honest with their own conscience and conviction and do otherwise. They have seen far too much of the world's desperate need in vast and momentous issues to permit them longer to be concerned over the trivial and sometimes undiscoverable differences which, in reality, are all that exist between the various denominations. They have seen the Christian forces of the world too hard pressed by the forces of paganism and sin to be any longer tolerant to the spirit of suspicion and competition which is inevitably germinated by denominational division. They

have felt all too keenly the deadening reactions both in the foreign field and in the homeland from such divisions, and their hearts are too grievously burdened with the almost unsurmountable difficulties which face the Church in its task of regenerating and saving the world, for them to be even patient any longer with the pettiness and triviality underlying it all. And these great interdenominational leaders have also mingled so continuously with leaders and workers of all denominations, and have passed so freely from one denominational gathering and group to another without being able to detect the slightest difference in the loyalty to Jesus Christ and the vision and purpose for the Kingdom in these various groups, that they no longer can be persuaded that any fundamental or even material difference exists between the various denominations such as would justify their perpetuating their differences and going each its own separate way. In short, out of the hard realities of the battle for Christian righteousness on the one hand and out of the illuminating and informing experience of long-continued interdenominational fellowship on the other, most of these great leaders have been, like Dr. Mott, driven to a very honest conviction that denominational divisions among Christians have indeed "become more serious and intolerable than ever."

NOW what we cannot understand is that in face of such expressed convictions and in spite of their occasional denunciation of division in words similar to those quoted above, these men of great interdenominational influence and potency have said and done so little to rid the world of the denominational system which perpetuates division. And some of them not only justify but even defend our present denominational order. Those who attended the great interchurch gathering at Atlantic City a few years ago, for instance, will recall the strong words of some of these leaders in favor of denominations—words which were in utter conflict to the spoken and printed denunciations of division which we have had from these same men under other circumstances. This, too, seems to us to be a situation that is no longer tolerable. We believe that the Church and the world have a right to expect the highest and holiest type of consistency from the great Christian leaders who have been entrusted with powerful positions of influence in those great interdenominational movements which are endeavoring to unite the scattered forces of Jesus Christ into a compact dynamic which will be sufficient and competent to deal with the world situation of today. We cannot believe that such leaders are deliberately inconsistent. But it does grow harder and harder for us to be persuaded that such deep and keen thinkers, schooled in all of the actual experi-

ences of dealing with sundry denominations and divisions, can fail to see that there is positively no consistency between pronouncing division among Christians intolerable on the one hand and defending the perpetuation of denominations on the other. Division, such as Dr. Mott says is intolerable, is a generic and unavoidable concomitant of denominations. No man can intelligently refute that self-evident truth. Tested in the crucible of hard and actual facts, there can be no other conclusion that is worthy the consideration of unprejudiced minds. There are literally thousands of small town and country places in which it is a farce to denounce division among the followers of Jesus Christ and still talk about perpetuating the several competitive and dying churches represented there. Under such circumstances, either every objection to denominational division is a pretense or else every argument for denominations falls to the ground. One cannot speak intelligently of Christian comity between churches in communities that can barely keep one church alive.

BUT all of that is only the surface involvements. Going deeper into the matter, one finds it exceedingly difficult to persuade himself that minds so penetrating as those of these great leaders can be unmoved by the violence which denominational division does to the very nature of Jesus Christ and the very content and purpose of his gospel. Nor can they be indifferent to the utter inability of the Church properly to express the truest content and most compelling meaning of that gospel so long as the Church itself is riven by divisions which have grown out of a foundational misconception of the nature and content of faith and of the function of the Church. It is this deeper and more foundational violence and handicap which must gall the souls of these great interdenominational leaders whose broad world-knowledge and wide personal experience with many denominations surely have convinced them of this basic issue which is the underlying one, and by far the most harmful one, of denominational division—an issue of deeper significance than surface thinking ever has grasped but one which could not possibly have escaped the minds of these great leaders.

IN view of all this, which The Herald believes to be a very honest, even if very frank, analysis of the situation, it seems to us that an exceedingly grave responsibility is now resting upon these great interdenominational leaders who are charged with the duty, and ordained with the far-reaching influence, of conducting our great interdenominational and non-denominational Christian movements. Freely and increasingly for years many of them have been pointing out the harm of division and the absolute necessity for Christians to get together if the Kingdom is to survive. But they have persisted in stopping right there. Almost unanimously they have been either apologists for or defenders of denominational churches, and have really stood as great and influential bulwarks of the denominational system out of which inevitably springs the continuance of the division which they denounce. Surely the time has come when the Church and the world have a right to expect a braver and more consistent and further-looking leadership on their part. Again and again they have warned us that the world is hanging in a perilous balance and that Christianity is in a life-and-death struggle to save civilization. At such a portentous hour, our leaders certainly have no right to evade or compromise issues so profound and consequential as they now and then tell us that division among Christians is. The world and the Church have a right to expect that the impact of their every utterance and influence will be towards a united Christendom. The world and the Church have a right to expect that their thinking will go to the bottom of this question and be unafraid and unconfused. And the world and the Church have a right to expect that their leadership will be consistently and continuously forward and that they will find or make a way out of the present deadlock. If division is no longer tolerable, we have a right to look to our outstanding leaders to find a way to do away with the denominational system which fosters it and makes it inevitable.

IT is a challenging situation for big men of mighty influence, and only God in heaven is able to forecast the vast and mighty good which will come to the Church and to the world if they accept this challenge for leadership for an actually and truly united Church.

The Trend of Events

Houdini Exposes Spiritualism

Some weeks ago Houdini, the great magician, gave a series of entertainments in this city. As he has been doing elsewhere this year, he gave special attention to exposing spiritualism, showing on the stage how a number of frauds such as "slate writing," "mind reading," etc., are practiced by the spiritualists upon the innocent believer. He made no pretense of any particular magic, but stoutly affirmed that everything which the spiritualists claim to do through the power of spirits he himself can do by simple trickery.

Taking a young man who had volunteered from the audience, he held a "seance" with him in the broad light of the open stage. Holding in their hands two slates carefully fastened together, Houdini casually asked a number of questions. Then after a little manipulation, the slates were passed under a table and presently unfolded to show written therein "by the spirits" a number of facts concerning the young man, together with several slips of paper on which were written facts regarding men and women in

the audience. Houdini then explained how it was done. While they were talking, attendants in a side room had listened to the questions and then had written upon another pair of slates which later by trickery was substituted for the other when passed under the table. Through the questioning of a Dayton accomplice facts had been ascertained about people then in the audience, and these were written upon the slips of paper which were secretly passed into him and from which he read what was to the audience startling information until he revealed how simply he had procured it. He also explained the trick by which he was enabled to read from the stage the number of a bill in the pocket of a stranger in the audience. It was a bill from which the number had been copied before it was given as change to a customer at the ticket window; an usher had watched and informed Houdini of the seat the man had taken and by which he was called out from the stage.

Another young man from the audience participated in a "seance" in which there was the ringing of cymbals and bells. This too was done on the lighted stage. The young chap held Houdini's

hands on a table beneath his own and placed his feet carefully upon Houdini's feet. But the bells and cymbals rang, and he felt a baby's fingers pull at his trousers. All this was done in the plain sight of the audience by Houdini's toes, as he slipped his foot from the trick shoe the while the young man innocently supposed that he was holding that foot fast. *The Christian Work* adds the following concerning Houdini at another time:

Taking his place at a little table with a man on one side and a woman on the other, the three joined hands and the investigators put their feet on Houdini's feet. Beside the table, between Houdini and the man, as Houdini very particularly called to the attention of his two companions, stood a megaphone. An assistant blindfolded the two investigators, producing for them midnight darkness. Houdini swore both investigators on their honor to tell if at any time either of them released his hand or ceased to touch his foot. On the table stood a box containing a buzzer which would ring at any pressure on the cover. Houdini pulled his hands back, giving to the blindfolded people the sensation that he must be drawing back his whole body, but at the same time he bent his head forward and touched the box, ringing the bell. Then he moved his head far back and spoke so quickly that it must have seemed to the blindfolded persons that he spoke almost when the buzzer rang. He drew down the hand which was gripped by the man until they touched the megaphone on the floor between them, "to make sure it was still there." "Are you sure?" he said to the man. The man placed his hand on the top of the megaphone to verify his verdict, then put it on Houdini's again. But in the brief moment while he was moving his hand from the megaphone back to Houdini's, Houdini had snatched up the megaphone, put it on his own head and lowered his hand again. The investigator took Houdini's hand, unsuspecting. The latter asked him then and there if he had let go his hand. "No," said the man. Houdini gave his companions to understand that he could see the megaphone floating about in the air. He asked the blindfolded woman on which side she would like to have it come down. "To the right." Houdini dropped the megaphone in the place she had indicated. How it ever got there was more than the two blindfolded people could imagine. When they were unblinded Houdini asked the man a number of times, "Are you sure you did not let go my hand?" He was sure, sure, sure.

Marked by Intellectual and Spiritual Inferiority

Now it must be remembered that seances given by the spiritualists are invariably held in the dark and surrounded by spooky mystery. It is no wonder that so many simple and honest-minded folks are deceived thereby. They are not on their guard against deception—and are not capable of detecting such deception even if they were on their guard. The Herald is relating these exposures in the hope of helping to spread information against the fraud and deceit by which men and women, many of them grieving over the loss of their dead, are tricked by spiritualism.

But what ought to be even more disillusioning than any mechanical explanation or exposure, is the type of "spirits" which are produced at seances. We have always been led to believe that the spirit world is an exalted realm of existence. One of the most fundamental dogmas of the Christian religion is that the world beyond is incomparably superior to our own. This would necessarily mean a type of intellect and of idealism far above the human. In view of this fact, the one most noticeable thing about all spiritualistic performances is the exceedingly inferior type of "spirit" produced and the very low plane upon which the whole seance business is conducted. The whole thing is puerile and inane in the extreme. Table tipping, bell ringing, commonplace and silly slate-writing—these seem to be the level on which the spirit world operates according to the seances. And the whole thing must be done in the dark, with every possible facility for fraud and deceit!

This alone is enough to condemn such stuff utterly. If the departed spirits of our dead will not communicate under any higher and better circumstances, and if they can do it in no more satisfactory and intelligible way than through table-tipping and slate-writing, they must be in a very inferior state of existence indeed! And if the departed spirits of our dead have fallen to the place where they will consent to associate with and work through the the questionable type of folks whom we have often known to conduct seances, we are very sure that we would not care to communicate with them until they improve their company. Until the whole business of spiritualism can be lifted onto a very much higher intellectual and moral plane, there is no reason why any

one should want to have anything to do with it. Says *The Commonwealth* on this point:

In reporting the twenty-seven ghosts which once came scratching into one of the famous Mr. Hume's seances, Hawthorne remarked: "These ghosts must have been very improper persons in their lifetime, judging by the indecorousness of their behavior even after death, and in such dreadful circumstances; for they pulled the hostess' skirts so hard as to break the gathers." And even Sir Arthur Conan Doyle has not produced a spirit that would receive a fair mark in deportment at even a very lax boarding school. It seems that this common dissoluteness of conduct is the "psychic" circumstance which is most difficult to account for. You may finally provide a mechanical explanation for the doings of Walter and his associates, and juggle tables as well as any of them; but the presence of a deep-rooted psychological trait is truly mysterious and not to be pooh-poohed among spirits any more than among mortals. If there is something in this trait, humanity has nothing to gain from association with it. Yet it remains just as necessary as ever to warn large groups of people against thus hoping to establish communication with their dead friends, or to find a subterranean proof of immortality.

The Disciple Ministry on the Ways to Peace

Dr. Alva W. Taylor and some of his associates have recently solicited a vote from the ministers of the Disciple Church upon nine questions with reference to what should be the attitude of Christians towards war and some of the specific proposals for the establishment of permanent peace. The three hundred answers returned are a sort of cross section which can perhaps be taken as a fair representation of the ministerial opinion in that great church. It is interesting, then, to study the import of these answers. Especially significant is the fact that 270 disclaimed belief in military preparedness as a means of maintaining peace while only twenty-two had faith in military preparation. On the other hand there were 260 who favored reduction in armament by the United States even if the other nations do not keep pace with our reductions, while thirty-five were not agreed to such proposal. There were 245 who favored entrance of the United States into the World Court, while only twelve were against this proposal; and there was a similar although not quite so large a majority favoring the League. Just as emphatic was the vote against pacifism. Only twenty-four declared that they could not conscientiously fight in any war, no difference what the cause; and it was perhaps the same twenty-four who gave it as their belief that it would not be right to take up arms in defense of justice, of the oppressed, or to repel an invader; while 243 would take up arms if the cause justified. There were 240 who believed that the individual has the right to follow his own conscience when war comes, whether it takes him into the army or leads him to refuse to take up arms; and only thirty-nine believed that the individual conscience should bend to some higher authority. There were 194 who declared that their minds have changed on the question of war and peace since the Great War, and that they are more against war now than before; while thirty-two asserted that their minds have not changed because they have "always been against war."

The very plain deduction from this referendum of Disciple ministers seems to be that there is a preponderant majority who are hostile to the war system and anxious for means to be adopted to put an end to it forever, but at the same time they are level-headed and careful and far from that sort of pacifism which would cause either an individual or a nation to refuse to fight regardless of consequences.

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The American Tract Society which is celebrating its centennial this year claims to have distributed 815,669,200 pieces of Christian literature. This literature covers a wide range and is issued for a number of specific purposes. Recently the Society has particularly stressed Christian Americanization and has distributed many tracts and books on this theme. In foreign centers of America it distributes literature in twenty-seven languages and hymnals in ten languages. It is purely an interdenominational organization and its literature is carefully guarded on this point. For a hundred years it has been one of the principal agencies in this country for the spread of the gospel through the printed page.

Pompous Pulpit Words

BY JOHN S. MOORE

Religious Work Director, Dayton Y. M. C. A.

A FIFTEEN-YEAR-OLD BOY, returning home from church recently, was asked by his father how he liked the new preacher's sermon. "It was fine, Dad, and sounded good to me, but I couldn't understand what the guy was getting at; he used so many highfalutin words," was the lad's laconic reply.

Bald and heartless criticism is characteristic of callow youth; a fifteen-year-old boy has no better sense than to blurt out, often to the discomfiture of his friends, what he really thinks. No doubt many of those who crowded forward to congratulate the new minister on his "wonderfully clear and eloquent sermon" thought as the boy did but were not courageous enough to say so.

Some pulpit speakers are like the London alderman who objected to the fine phrase of Canning's epithet on Pitt: "He died poor," and insisted on substituting, "He expired in indigent circumstances."

The minister who is verbose and insists on lugging into the pulpit big words of classic origin that the majority of his hearers do not understand is not entirely to blame. As a speaker and writer of simple English he has often been poorly trained. He suffers from four years of campus rhetoric which is little more than the language of the intellectuals and unfortunately most of our churches do not enroll many of that group.

A minister would be helped in his choice of words if he served an apprenticeship on a daily paper. The modern daily goes into all kinds of homes and must use English that the plumber, the housemaid, and the banker can read without scratching their heads. The city editor has an eagle eye for big words and swats them the instant they stick up their heads. He will tell you that he cusses most when the sermon briefs begin to come in Sunday nights. He usually tosses them over to a cub reporter with instructions to rewrite so that folks on the street car will read them next morning.

Some of us poke fun at Billy Sunday's theology and his pulpit antics, but we must all concede that he is master of Saxon words and the clear, simple sentence. It is not at all unusual during his campaigns to see men hunched up in chairs about barber shops and billiard halls reading his sermons in the local daily. The crowds that jam his tabernacle are the common people, but they follow him easily and never fail to get the point. Billy Sunday grew up on the Iowa prairies where men and women in addressing each other use short words and simple, direct sentences. Even after forty years his language smacks of the soil; and that after all is the style that nine out of every ten people like and understand. Billy also learned the sharp, incisive tongue of the baseball field. His words and sentences are

like the balls he used to shoot from the field to first—they have both direction and precision, both of which are essential elements of good style whether written or spoken.

Probably the pulpit English was better a generation ago than it is today. The minister of that day had more time for books and study. He was not a business manager for community drives, Sunday-school baseball leagues, and sewing circles. If the present day preacher is discovered in his study after eight a. m. reading Charles Lamb, Thoreau, or Mencken (with apologies to the shades of the first two), the deacons begin to whisper about that the parson is more interested in a comfortable chair and a good book before a warm fire than in the real work of the church.

Much of the present day pulpit speaking is impromptu without careful preparation and that will never develop a clear, concise speaking style. It is doubtful whether any one ever cultivates a precise, accurate use

TO A FRIEND

OTHERS have given you gifts worth the keeping.

All that I have is a song;
All that I have from the sowing and reaping,
Just a thin melody lilting and leaping,
Blown from the dusk where the twilight
comes creeping
Where you may wander along;
Thrown to the winds where the open road
gleams,
Made up of nothing but star dust and dreams.

Others have given you things to remember,
All that I have is a song;
Gray as the shadow-strung field of November,
Dull as the glow of a slow-burning ember,
Thin as the first falling snows of December,
Sent to you out of the throng;
Only a wandering, lyrical wraith,
Made up of nothing but friendship and faith.
—Grantland Rice, in New York Tribune.

of words who does not do some writing. Off-hand speaking is apt to develop a style like that ascribed to Gladstone by Disraeli: "He is a sophisticated rhetorician, inebriate with the exuberance of his own verbosity."

Occasionally a railroad engineer or a converted prize fighter slips into one of our pulpits and it is always interesting to observe how the members prick up their ears and delight in the simple words and quaint phrases of these men who know nothing of grammar or rhetoric, but who have learned to speak the language of the cab and street. The bond of common speech seems to bring speaker and hearer close together. The congregation seems as surprised and pleased to hear its own tongue as is a newly arrived immigrant when he jostles into one of his own countrymen on the crowded street of a strange city.

The plebian congregations of other days

used to sit in wonder with gapping mouths and saucer eyes while some ignorant, flamboyant orator or preacher pranced back and forth across the stage spewing out with "immense pomposity sesquipedalian verbiage," stopping now and then in his peripatetic effort to wipe streams of sweat from his beet-red face and classic brow.

But that day has passed, thank goodness, when such fakers of words and win can impose themselves on an American audience. The modern speaker must have something to say; he must state it clearly and succinctly; and, when finished, is expected to sit down.

The present day church attendant is a busy man; he has to step lively to get through the day's work. He keeps his off eye on the speed cop and goes the limit. When in church he naturally gets impatient when the preacher becomes involved in long sentences and ancient ideas that are as intricate as an ancient English hedge in which, when one becomes lost, he finds his way out with difficulty. The modern man wants to jump up, and, with watch in hand, shout: "Make it snappy, parson, make it snappy." There is a growing demand for brevity, compactness, clearness, and movement in all literature; and the sermon, which is one of the finest and oldest literary forms, must yield to this insistent demand.

To modern preachers the facts and ideas are the essential elements of a sermon. This is not surprising, for the minister deals with the most profound, abstruse, and universal facts of life; but he must always remember that the average man in the pew spends most of his time thinking about bank stock, cement molds, fat hogs, and the latest automobile model. He lives in a world of things and not of ideas, so a spiritual message, if it is to take hold, must be presented in a concise, simple, and forceful form. Franklin, Hawthorne, Emerson, Howells, Mark Twain, and other great literary masters always deal with important aspects of life, but their writings have become classics because their pages are as crystal clear as the waters of a mountain spring. Newton, Hillis, Fosdick, Cadman, and other great pulpit idols are, on the whole, average thinkers, but when they speak, well chosen words, apt phrases, and simple sentences fall from their lips with that same cadence and rhythm and beauty as music slips from the lips of a Galli-Curci or Caruso. To hear these great pulpit masters is a delight to the ear as well as an inspiration to the soul.

However, the purists and the champions of clear, grammatical English are under a great debt to the clergy, especially the circuit rider who was the advance agent not only for religion, but for correct speech.

Long before the doctors or lawyers or teachers found their way into the pioneer or backwater communities the parson was there reading the Bible, the model of all English literature, and conversing and preaching, always using simple words. The ministry has also produced many of our classics, perhaps more than any other pro-

fession. If we were to remove from our libraries all the books of permanent literary value written by the clergy or their children, there would be many empty shelves and it would require decades to replace them. And some of them could never be replaced.

Dayton, Ohio.

Interesting Things in Books

BY WILLIAM H. LEACH

Editor Religious Literature, George H. Doran Company

IT is somewhat of a novel experience to close the years of a happy pastorate one week and to assume the editorial chair in a great publishing house the next. It is a change which requires some personal adjustment and only those who have had experience know how much we are animals of habit. But the adjustment is one largely of detail. It in no way changes the great purpose of life. The making of religious books has long been considered a specialized task in the growth of the Kingdom of God. No one can compute the value of books in the progress of the Church. No one can estimate their value in the lives of ministers and laymen. It has been well said that the progress of humanity can be traced through the titles of worth-while books.

But outside of the religious value there is a fascination in the production of books. In this day of mechanisms, authorship is one thing which refuses to become conventionalized. It takes more than a machine to make a book. The specialization of the editor is more than a study of manuscripts. It is a knowledge of the men who are producing the books and an understanding of the public which will read them.

I suppose that if a vote were taken of the most uninteresting book on the library shelf that the Greek Grammar would be near the head of the list. Yet a conversation some weeks ago with Prof. A. T. Robertson, author of "A Grammar of the Greek New Testament in the Light of Historical Research" made me feel that it might be the most fascinating. This great work was passed on to Dr. Robertson by his predecessor, John A. Broadus. It was a titanic task requiring years of time and an abundance of human energy. The more mechanical part of the volume was a problem in itself. The cost of the page plates alone was \$13,000. Very few presses in America had the resources for setting the book. The work was finally done by the University Press at Cambridge, Massachusetts. It is a huge volume of fifteen hundred pages which retails for \$8.50. And while the first edition was issued in 1914, it is today in the fourth edition and is the outstanding grammar of the Greek New Testament in two continents. If you add to this account, the story of the personal relation between Dr. Broadus and Prof. Robertson, the kindly attitude of the Southern Baptist Theological Seminary which arranged his work that he

might give himself to this herculean task, you have a story which no one can say is dull.

I remember, as a boy, reading a book entitled "In His Steps." A few days ago I had before me the autobiography of Charles M. Sheldon. In one of the chapters in that book he tells the amazing story of "In His Steps." It was first written to interest the Sunday evening congregations in his church at Topeka. Then it was published in *The Advance*, a religious weekly in Chicago. Doctor Sheldon then sought a book publisher, but none could be found. Finally, *The Advance* consented to issue a paper covered edition. With that edition the circulation of the book started which eventually sold to twenty-two millions. Through a defective copyright the author and the original publishers lost all their rights to the book, but it at least provided a sensation and repeated the old truth that you never can tell what a book will do. Another chapter in the biography gives the account of the attempt of the author to edit a Topeka paper for one week in a way such as Christ would. The result was a growth in circulation for the editions of the paper which the local presses could not satisfy and an edition was printed each day from Chicago. It seems that peo-

WISDOM WAITETH AT DAWN

WISDOM is radiant and fadeth not away;
And easily is she beheld of them that love her.

And found of them that seek her.
She forestalleth them that desire to know her,
making herself first known.

He that riseth up early to seek her shall have no toil,

For he shall find her sitting at his gates.
For to think upon her is perfectness of understanding,

And he that watcheth for her shall quickly be free from care,

For she goeth about, herself seeking them that are worthy of her,

And in their paths she appeareth unto them graciously.

And in every purpose she meeteth them.

For her true beginning is the desire for discipline;

And the desire for discipline is love of her;
And love of her is observance of her laws;

And to give heed to her laws confirmeth incorruption;

And incorruption bringeth near unto them God.

—"The Bible Abridged."

Henry Hallam Saunderson.

ple are interested in religion. One who reads books is constantly finding things like these which claim his interest. He is indeed a prosaic soul who cannot find romance in books.

But the person who seeks friendship from books finds much more than the personal interest stories. He has a touch with the life of the world round about him and can foretell the direction of future progress. Books are not purely the product of the times, though they do reveal the spirit of their age. Now and then there are produced volumes which are truly prophetic of the future.

We are living, religiously, in an age of controversy. The reader of twenty years ago could have foretold this age. He would have noted the widening breach in the thought of the Church and would have seen the inevitable division. The reader of books today will see through the controversy to the sound ground which lies beyond. Where men gather and discuss their theological differences I am impressed with the danger of the age in which we live. But when I turn to the books which are being produced I know that there is security.

When I first read "The Use of the Old Testament in the Light of Modern Knowledge" I did so with trembling. Would this be another propaganda book to add to what seemed like an endless controversy? Before I laid it down I wished that I was back in the parish that I might make the spiritual meaning of the Old Testament more vivid than I had in the past. One cannot glance through Dr. Stidger's new volume, "Finding God in Books" without feeling that the whole world is trying to reveal God. And then there is a volume which we have just accepted entitled, "Great Canadian Preaching." Here is a volume of real evangelical preaching and not a breath of controversy in it. I noted that particularly for I am prejudiced against any book produced in a spirit of controversy. If this is typical of the spirit of the Canadian church, the Dominion has a great spiritual future. These are all indications of the future. Books are showing the way toward a stability which will mean a new day for the Church.

There is another tendency which I think we might be justified in prophesying. The mystical and devotional side of religion is going to have a larger place in the Protestant Church of the future. It is surprising how little the mystical movements of the past have affected Protestantism. Yet the solution is probably in the fact that our boast has been in our intellectual freedom and the right to think things through. Now intellectual freedom is a fine thing and yet it does not always answer the craving of the soul.

There is a growing demand for devotional books. These volumes are very apt to run to the inspirational such as "The Upper Road of Vision" by Kathrine Logan or "The Heart of an Optimist," by G. L. Perin. Or they may treat of the spiritual approach to

God. "Communion Addresses" is a volume sought by ministers who feel they must have aid in giving their messages the devotional side. Mrs. Herman's books on mysticism are having a good sale in America. The mystical movement may never influence the Protestant Church as it has the Roman Catholic and English churches, but its influence is certainly being felt. And it is a healthy indication for the future.

I do not believe that religious books were ever written in a more fascinating style than today. Forced to compete with the great list of secular writers, our religious authors have given us some remarkable human interest books. Where could one go to find a more interesting historical narrative than W. P. Livingstone's "The Master Life." I defy one to open the pages of "Mary the Mother of Jesus" by Prof. A. T. Robertson without reading it to the close. T. R. Glover's "Paul of Tarsus" is a different book. It is not written for the beginner but for those who have some ground knowledge of New Testament history. It gives an analysis of the character of the apostle to the Gentiles which will stand among the greatest books on Paul.

I wish that we might also prophesy that the future in America would see more good books read. Despite of our boasted literacy

we are not a book reading people. Both Germany and Great Britain produce more books while France and Italy are but a short distance behind the United States. Jesse Lee Bennett in "The Bookman" estimates that the average American family buys but four books a year. A survey among school children in one of the great midwestern cities showed that in the homes from which reports were received six percent possessed no books at all while sixteen percent had less than fifteen volumes. It is little wonder that the chorus girl threw up her hands in disgust when a friend presented her with a book. She already had a book.

Yet this is the situation which gives the opportunity to religious workers. William Tyndale's ambition was to put the Bible into language which even the boy at the plow could understand. That has been accomplished. The task of the Christian worker of today is rather to spread the influence of books which are Christian in purpose and spirit. It is idle to talk about too many books being published. We have just begun to scratch the surface of book reading possibilities. The issue is not whether books are going to be published or not but whether the books which are published are going to be worth while. Every Christian worker has a responsibility here.

Fear or Faith

BY REV. WILLOE J. HALL

THE Christian Church holds a unique position in these days which ought to mean much to her advancement. Many ministers and especially a large number of consecrated laymen are chafing under the yoke of sectarianism and longing for a larger freedom and fellowship such as the Christian Church has professed since its beginning. There is a constant moving among the various denominations to adjust their articles of faith to meet this changing conception among their members. Why should not the Christian Church come forth now and proclaim anew its position, organize new centers, and open larger than ever its century-old doors to those who have become dissatisfied and spiritually cramped by the pettiness and untenable positions imposed upon them by formalists and creed doctors? We know the answer that some of our people make to this question. We have heard it so often that it continues to nauseate, but it is the inevitable, Lack of funds. It may be that it will intimidate our sanity to say it, but we think that is not the reason at all, it is, Lack of faith. They say, Why, you cannot do anything without money today, and our reply is, You cannot do anything worth while without faith. We dare to make the bold assumption that faith will supply every need. Jesus said more than once to those who were stumped by some proposition, "O ye of little faith." And we believe that that is one of the big troubles with our brotherhood today.

But the faith that will build colleges and

churches and orphanages must be a constructive faith. It must be an organized faith, otherwise it is only a hope. An organized faith will work on a program, it will use the five barley loaves and the two small fishes. We have so often been using these to feed the boy, rather than to feed the multitude. Taking big things to do a small job, rather than using small things to do a big job. The former does not take any faith, the latter must use faith or fail. "Do you know what it takes to start and establish a church in a city?" is the question

SELFISHNESS

I SIT in the center of myself
 And weave busy thoughts,
 Like a black spider making her web.
 I am so intent on my own spinning
 I can see nothing but the whirling of my
 own mind.
 If I could stop a moment and be still,
 I might take note of the gleaming dewdrops
 God hangs all over the gossamer of thought,
 His tremendous periods:
 I might see also the tapestry of other spiders
 Lying in gauzy freshness
 Everywhere on the grass of imagination.
 If I could get straight away
 From the center of my own weaving
 And kneel down,
 I might indeed perceive God himself.
 But the little shuttles of thought
 Fly so fast, so fast,
 I am deafened by their whir,
 Entangled in my own web,
 And choked by the ephemera of self.

—Jane Steger.

that is asked. Our answer is, "No, and we do not care what it costs. We have no right to look at it from that standpoint." If men of the past had based their endeavors from such a position we would not have had an Abraham, Moses, or a Peter or a Paul. The eleventh chapter of Hebrews could never have been written. We should have been without any pioneering missionaries, and the Christian religion, if alive at all, would be confined to Palestine.

These days are different, they say, and you cannot do things today as you could years ago. Their inference is that it is harder to do things today than it was years ago. Things have to be done in a very different way today, but with easy transportation, universal mail system, and telephone and telegraph, one is making a pretty big assertion when he says that these are more difficult times. One of our big difficulties is that we are afraid to venture because we are afraid of failure—while the men of the past went out even courting failure. We are afraid of a little embarrassment—while they were willing to be made a gazing stock for Christ's dear sake. Consequently we have been curtailing, withdrawing, abandoning whole sections—which our fathers established for us. Some of this, no doubt, should have been done, but there is no reason why we should have only one-third as many churches in New England as in former days, a like condition in New York, and even worse conditions in Kentucky, Michigan, and among the States in the Western Convention. There has been a woeful lack somewhere, which has been allowed to go on decade after decade unchecked. Where that lack has been, and who is to blame for it, rests back on the shoulders of nearly every one in the Christian Church, ministers and laymen alike, for there has been very little effort to find the cause and apply a remedy. Oh, we have endeavored to apply a remedy all right, but we have never taken the time, or been willing to pay the price, to study into the conditions to find out what was really the matter.

For instance, year after year our conferences have met and come face to face with some cases of distress. What has been their remedy? Pass some resolutions and go home and forget about them until they come up to conference next year and hear them read in the secretary's report. One of our strong conferences within ten years sold seven church buildings, and salted the money down without the apparent thought of starting a new church anywhere. Two of the fields which they abandoned and sold the church properties were in growing towns, and our churches were among the first organized there, the others were in the open country, or in small villages where our churches were not needed. There may have been, and probably was, a good reason for selling all of these eight church buildings—we are not going into that, but are just stating the facts. Now, suppose we continue this line of work, give up fields, and

(Continued on page twenty-one)

At Prayer Time

God hath prepared laughter for me.—
Gen. 21:6.

□

Beneath these words there is an unusual spirit of gratitude. At first the person to whom the statement is attributed may not seem to be serious. It was an almost unbelievable situation in which Sarah found herself. But when one realizes that the story deals with an instance in which a very desirable favor had come long after the expectancy of it had ceased, it is easy to sense the gratefulness that the story actually presents.

Blessings, as we usually think of them, are those that can be classified as open ones. That is, we seldom go beyond the ordinary experience when we seek to invoice our spiritual good fortunes. Happily, the usual experience has a great deal of good favor to offer our consideration in any moment when life may be reviewed. Home, friends, food, comfort, and—for the most of us—health are at once thought of. With these there are others quite similar in character like work, wages, and opportunities to be unselfishly helpful. All of these are valuable assets to any life, to be sure.

We do well to be thankful for these open blessings. There are many of them and they are all important to our development and to our usefulness. We are too inclined to accept them as natural experiences; and we get to expecting them, to the point of not being appreciative when they come. Familiarity can make us thoughtless, and thoughtlessness is sure to close our eyes to the spiritual realities that lie back of all good things.

But there are blessings not so open that are even more important. Probably these are more in number than the usual ones, only that we fail to see them. They may arouse our interest, to be sure, but we may be so absorbed in their interest that we do not value them. If some one actually gave us a large sum of money, we probably would be so overcome with the sense of possession, or we would be so aroused to the advantages or pleasures that would then be possible, and quite forget the grace of gratitude. Yet we have a number of surprises that are greater than that which could be expressed by money. And the real richness that life contains depends more upon these than upon the ordinary fortunes of life.

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"I have so many joys. One joy of movement free
That makes me sister to the winds and to the sea.
Oh, verily, my hand hath pleasure all its own;
My feet that press the turf distinct delight have known."

□

Have you not realized a good many times that much of our life is made up of privileges that, years ago, people did not think would be possible! It is true; and general-

ly speaking it has been true that the attainments of one generation were those which were hardly hoped for by the earlier periods. It is true in the physical sense; and it is true in the spiritual sense.

Granted that there have been generations when but little progress was made, and allowing for the fact that our generation is making greater strides forward today than some of our preceding ages have made, it is generally true of history that discovery of new values has set new generations ahead. New knowledge comes that way, and when it is applied progress results. Thus we can say that life generally is in some surprising fortune. It is just this that we here think of in terms of gratitude.

Probably no one former time have spiritual forces been so free to present to wide humanity the basic principles of conduct as in our day. There is a sense of freedom of today that would have seriously embarrassed our fathers. However much it may seem that sin is widespread and frivolity apparent everywhere, it is also true that today we can speak in a surprising way

THRIFT

I caught the gold of a sunlit day
And hid it carefully away
Against that time when skies are gray.

I caught the sheen of the moon's fair light
And gathered its beauty, bold and bright,
And put it away for a cloudy night.

I caught a wee one's smile so fair
And stored it away with my treasures there
To ease the hours of toil and care.

And with this wealth I richly go,
Though others, passing, may not know
Nor dream that I am dowered so.
—Bernice Powell Peabody.

about our national follies and our social injustices, and in more telling ways than it was previously possible. Prophetic leadership today does not have to resort to any vague appeal to the mystical; there is a sufficient evidence of known fact and tested logic to make a prophet soul out of any man. This does not lessen the spiritual emphasis, surely; it strengthens it.

Christian co-operation has reached a place of efficiency today that people in an earlier day hardly hoped for. Editors said about the recent world meeting at Stockholm that the significant thing about the conference was the conference itself. That meeting was something startling. Probably many who attended it expected it to break up in disorder. But it didn't. And the reports reveal that a surprising number of things could be discussed in such a gathering.

□

Thus today, as in the day of our Scripture, unhopd for good is actually a part of life. To use the figure of the Scripture, we live in a very providence of laughter. And

the more we learn about the processes of living, the more we see where they tend to bring about measures of good that exceed our powers of anticipation.

"I really never expected to live to see it," said a friend one time when we stood looking at the ocean. "I had but little hope of finishing my education" has been an expression that, in varying wordings, many of us often hear. "I didn't expect the sweetest baby in all the world," said a splendid little mother some months ago,—and one can hardly guess the millions of times such sentiment has been felt. Frequently long separated friends come upon each other and mutually confess, "I feared that I would never see you again." There are many who are alive and well today who refer to some earlier crisis with some thoughtful remark as this, "I did not expect to live through it."

And in many other instances defeat has only opened up a better way for final victory or for fuller self-discovery.

□

The sun is fixed,
And the infinite magnificence of heaven
Fixed, within the reach of every human eye;
The sleepless ocean murmurs for all ears;
The vernal field infuses fresh delight
Into all hearts. . . .

The smoke ascends
To heaven as lightly from the cottage
hearth
As from the haughtiest palace. He whose
soul
Ponders this true equality, may walk
The fields of earth with gratitude and hope.
—Selected.

□

"Isn't it strange how hindrances sometimes help!" said a thoughtful friend some weeks ago when we were talking of instances of success in face of handicap.

That seems to be one of the marginal qualities of spiritual life. And there are so many ways it is always coming true.

No one ever expected Nazareth to send forth a great teacher.

Paul never dreamed that he would be a prophet and an apostle of a new movement in religion.

In each life in which there has been motive and broad spirit the surprising favor of God has frequently come. And for this we may be gratefully glad.

□

Unseen Spirit of God, the fullness of thy love seems clearer when we pause to think how wonderfully thou hast blessed us with unexpected favors. It is this fullness of thy providence that makes tomorrow hopeful; and when the new days come they often dawn with a promise and a richness of experience that outdistances our hope. In moments of our cowardice, help us to find courage in such a faith in thee. This has been a crowning year for many. May the years that follow further enrich our humon experience as we go on our way to thee. Amen.

ERNEST D. GILBERT.

Christian Education

W. A. Harper, General Secretary

Some Causes for Giving Thanks

THE Christian Church has unified its educational work into a single Board of Christian Education. What others have been saying should be done, we have done. We did it in October, 1922, when the General Convention was in session in Burlington, N. C. Three years of our twenty-year program have passed. We are pained not to have accomplished more, but we have done something, and for this we should give thanks, and we do give thanks.

We give thanks for our editors and field workers. I am thankful to God for such Christian workers as Dr. S. Q. Helfenstein, Hermon Eldredge, Dr. W. P. Fletcher, Mrs. F. E. Bullock, and Miss Lucy M. Eldredge. I challenge any church anywhere to produce five finer persons than these. I am grateful for them.

We give thanks for our Board of Christian Education. It is a pioneering board. It has had no precedents to govern it and it has had practices and prejudices of long and honorable standing to meet and if possible overcome. We have been so long time accustomed to divisive and segmental methods that unity strikes us as a high brow sort of procedure, not to say gratuitous meddling. Our Board of Christian Education has made mistakes. We can forgive the mistakes for the good it has achieved, and can sincerely thank God for the twelve persons who have in our name undertaken to lead in the work of co-ordinating the teaching agencies of the Kingdom.

We give thanks for our young ministers and other young persons in training for all-time Christian service as missionaries and directors of religious education. Last year we aided thirty-nine young people with scholarships for which we have spent \$4,150. We have applications in hand for next year that will exceed \$5,000 if they are all granted. Nine of those aided the past year were in seminaries. Two were of the colored race. Two were from our mission fields. These young leaders will always love the church that gave them aid in their critical days of preparation for Christian service.

We give thanks for our colleges. Nobody doubts that they are Christian in the deepest and truest sense. They are producing Christian character in their young men and young women. They deserve well at our hands and they will no doubt fare well because of our generosity.

We give thanks for our literature. I have examined all the literature of most of the publishing houses the past year. None is better than ours. None is so good for us as ours. Every school in our brotherhood

should use it. This is not narrowness. It is loyalty, and what is finer than loyalty?

We give thanks for our young people in Sunday-school and Christian Endeavor. They are desirous of holding a national congress. They should have it, and with our full and hearty co-operation. They are anxious to serve the Kingdom of Christ through our church. We are fortunate that they have the spirit of service rather than the spirit of rebellion. We should give thanks for our young people. They are enthusiastic, but not erratic. They are spirit filled and spirit led. God bless them!

We have but one way to continue to promote all these avenues of gladness and thanksgiving, and that is to give an offering of \$40,000 for Christian Education through our churches, our Sunday-schools, and our Christian Endeavor societies. We shall do it. The Board of Christian Education is expecting every member of the church to do his duty. Remember—\$40,000 for Christian Education!

Has your Church contributed its share? Have you made an offering?

W. A. HARPER.

Woman's Work

Mrs. Emma S. Powers
General Secretary-Treasurer

The Thank Offering

NOVEMBER is passing rapidly, and we are wondering if your thank offerings are piling up as rapidly. We do hope that we may reach the goal this year. You know the goal is higher than it was last year. We must all work harder for the offering if we are to reach the \$6,000 which the Woman's Board expects of us. We know that \$3,000 is needed for Franklinton College, and \$3,000 can be used very nicely on mission homes for our missionaries in foreign lands.

The Home Mission Secretary, Dr. Thomas, has just recently gotten out a new leaflet giving a short history of Franklinton. It is a very interesting sketch, and it might help you wonderfully in gathering your thank offering. I am sure that Dr. Thomas would be glad to supply you with a number of copies of the leaflet, that your folks might know more about the object for which their thank offerings are used. Of course the thank offering goes toward the dormitory for the girls who would attend Franklinton College.

A New Society

EASTERN Indiana Conference Woman's Board has another addition to her force of workers. We have just recently received the following:

The New Liberty missionary society, while still in its infancy, dreams of accomplishing great things. Our membership is not large, due in a measure to not always having mission work talked. Finding ourselves handicapped to do little things that might put us on a growing scale, we decided to give a market to which the members and some outsiders responded wonderfully. This netted us a nice little sum. A remembrance in the way of a few flowers

sent to a shut-in is a splendid type of home mission work.

October 25, a missionary pageant was given, after which the regular thank offering was taken. This also proved a nice collection, which we divide equally between the home and foreign work.

At our last meeting we discussed the furnishing of a room at the Franklinton College. All present expressed themselves favorably.

Our president being absent on account of sickness in the home, the arranging of the program fell on the vice-president. She did this nicely, thus the two work hand in hand. We are proud of the earnestness of the leaders of our society and we have no cause for alarm but what the work will prosper.

STELLA ARVIN.

Lynn, Indiana, R. R. 2.

Stewardship and Promotion

Warren H. Denison, Secretary

Items From Our Report of the General Board

WITH December 31, 1924, the separate and temporary organization of the *Forward Movement of the Christian Church* came to a close. With January 1, 1925, *The Bureau of Christian Stewardship and Promotion* became its successor and took over and continues all the work of the Forward Movement. All unpaid pledges were turned to it for collection and Forward Movement subscribers are urged to continue annually their usual subscriptions to carry on the work so successfully begun through the work of the Forward Movement.

Financial Summary

ON December 31, 1924, the total amount that had been pledged toward the special million of dollars to be raised by the Forward Movement and paid to the several boards of the church was in cash, pledges, bonds, \$803,070.16. On the above at the same date there had been paid in and set at work for the King \$456,761.68.

The total expenses of the entire Forward Movement from its inception to that date, only one item of which was the raising of the above fund, was \$71,970.71.

In other words, for each dollar spent by the Forward Movement some \$6.35 has been turned into the treasuries of the various departments of the church to supplement the work already being done by each of them.

We regard this financial aid to the various departments of the church as only one item, and that one of the lesser values, in the great work that the Forward Movement has done. All who have had a financial part in the Movement may well rejoice. These sums do not include the great sums raised by the Southern Convention, nor the special funds raised by our colleges. The general work of the church has been reorganized, new departments have been formed, more workers have been added to our force, more field work has been done than in the whole history of our church, our outlook and life as a people have been raised to a higher level, a larger spirit of co-operation prevails.

We have been as patient as possible with

those who have been under a period of economic depression and needed more time than the five years for their payment, but now every unpaid pledge should soon be in our hands. Their payment is rightly expected. They have been counted upon. They are needed. They are past due. The work suffers without them. Those who have been blessed so that they have already met their pledge in full should now be glad to renew and continue their subscriptions annually. The work must be reduced without them. There is no other outcome.

From Our Files

Miss Ruth Kirkpatrick says, "I consider tithing both a duty and a pleasure. God has been very good to me and I am glad to return to him his just share." Miss Kirkpatrick is under appointment by our board to go as a missionary. She is taking additional, special training now in Northwestern University.

Rev. Lester T. Proctor, Delphi, Indiana, says regarding the every-member canvass:

To be a steward is to realize our responsibility to God. The every-member canvass emphasizes this very thing. It increases the amount given because we become intelligent, habitual, systematic givers; giving becomes a spiritual exercise in our worship; the credit of the church is made good, and deficits are done away with; the membership is unified with a common opportunity. All this helps to make a happy church.

"Say It With Flowers"

Mr. C. E. Booz, Stewardship Secretary of the Western Convention, believes in saying it with flowers and he sends this beautiful bouquet which we greatly appreciate:

I congratulate you upon your splendid report to the General Board. I am sure that it is not all that you would like it to be, but owing to the fact that the work was done at a time when prosperity was waning it is indeed to me a wonderful report. I congratulate you upon the manner in which this was handled. It seems almost marvelous that so great a work could be done at so small a cost. Every lick must have counted for three or four chips.

We especially appreciate this estimate of the Forward Movement and its work because it comes from one of our well known business laymen.

Great services reveal our possibilities, small services reveal our consecration. They call for patience and rigorous fidelity, and the power that can endure through dreary days. So by the daily work we have to do and by the task that is given us of God, we are tested in the whole range of manhood. There are no victories so quietly glad as those that are won within one's daily work.—G. H. Morrison.

Ultimately what a man wills to do he does. And what he truly desires he receives! What he lends his heart to reach comes sooner or later to his hand.—Hugh Black.

The General Convention
Rev. J. F. Burnett, D. D., Secretary

THE Executive Board adopted the following resolution:

That the President, Vice-president, and Secretary of The General Convention of the Christian Church be authorized to appoint not more than five committees on each committee, as may be authorized by the Executive Board, said committees to be approved by the Executive Board at this session, and the committees appointed, and that the reports of such committees be printed in sufficient quantities for use in the Convention, provided they be in the hands of the Convention Secretary at least sixty days before the Convention meets, and then at the opening of the Convention, the President appoint five additional committees on each of the several committees.

The following-named committees were appointed and approved by both the Executive and General Board of the Convention:

PRE-CONVENTION COMMITTEE

- Christian Unity*—
 - Rev. W. G. Sargent, Chairman, 215 Bucklin St., Providence, R. I.
 - Rev. H. S. Hardcastle, Virginia Apts., Suffolk, Va.
 - Rev. Martyn Summerbell, Lakemont, N. Y.
 - Rev. F. H. Peters, 718 Nicholas St., Defiance, Ohio.
 - Rev. Orland C. Huff, Gravity, Iowa.
- Christian Education*—
 - Rev. Raymond G. Clark, Chairman, 349 S. Jefferson St., Huntington, Ind.
 - Rev. C. B. Hershey, Colorado College, Colorado Springs, Colo.
 - Rev. R. C. Helfenstein, 109 S. Bradford St., Dover, Del.
 - Rev. Alva M. Kerr, C. P. A. Bldg., Dayton, Ohio.
 - Mr. W. L. Blaum, 12 A Leonard Place, Albany, N. Y.
- Evangelism and Life Service*—
 - Rev. G. O. Lankford, Chairman, Burlington, N. C.
 - Rev. E. H. Rainey, 6 Townsend Ave., Danville, Ill.
 - Rev. E. C. Hall, 411 W. 7th St., Erie, Pa.
 - Rev. Rue Burnell, Orient, Iowa, R. R. 1.
 - Rev. E. D. Gilbert, 4 College Place, Defiance, Ohio.
- Foreign Missions*—
 - Rev. J. O. Atkinson, Chairman, Elon College, N. C.
 - Mrs. M. T. Morrill, 20 College Place, Defiance, Ohio.
 - Rev. W. Q. McKnight, 336 Shirley St., Winthrop, Mass.
 - Mrs. Eva Chase, 405 Potters Ave., Providence, R. I.
 - Rev. A. A. Wright, Binghamton, N. Y.
- Home Missions*—
 - Rev. Huch A. Smith, Chairman, Versailles, Ohio.
 - Rev. C. E. Fockler, Keswick, Ont.
 - Rev. H. M. Hainer, 271 Maple St., New Bedford, Mass.
 - Rev. J. M. Kauffman, 124 Second St., Madrid, Iowa.
 - Mrs. C. H. Rowland, 315 N. Edgeworth St., Greensboro, N. C.
- Organization*—
 - Rev. D. B. Atkinson, Chairman, Albany, Mo.
 - Rev. A. C. Youmans, 15 Bartlett St., Haverhill, Mass.
 - Rev. A. G. Caris, Defiance, Ohio.
 - Rev. W. H. Denison, C. P. A. Bldg., Dayton, Ohio.
 - Prof. W. P. Lawrence, Elon College, N. C.
- Publications*—
 - Rev. P. S. Sailer, Chairman, 1316 New York Ave., Brooklyn, N. Y.
 - Rev. H. G. Rowe, 517 Occidental Bldg., Indianapolis, Ind.
 - Rev. W. W. Staley, Suffolk, Va.
 - Rev. Clarence Bennett, Albany, Mo.
 - Rev. Seldon Humphreys, Danbury, Conn.
- Survey*—
 - Rev. E. A. Watkins, Chairman, 404 W. Main St., Urbana, Ill.
 - Rev. W. J. Hall, Dayton, Ohio, R. R. 1.
 - Rev. C. G. Nelson, Red Cloud, Nebr.
 - Rev. A. W. Sparks, Everett, Pa.
 - Mr. S. N. Lynam, Wadley, Ala.
- Finance*—
 - Rev. O. S. Thomas, Chairman, C. P. A. Bldg., Dayton, Ohio.
 - Rev. W. T. Walters, 604 E. Davis St., Burlington, N. C.
 - Mr. J. O. Winters, Greenville, Ohio.
 - Mr. F. C. Brownell, Fall River, Mass.
 - Rev. W. H. Denison, C. P. A. Bldg., Dayton, Ohio.
- Stewardship*—
 - Rev. W. F. Fletcher, Chairman, 162 Westmount Ave., Toronto, Ont.
 - Rev. W. P. Minton, C. P. A. Bldg., Dayton, Ohio.
 - President W. A. Harper, Elon College, N. C.
 - Rev. H. R. Clem, 500 Pine St., Fall River, Mass.
 - Mr. A. E. Poor, Everett, Pa.
- Social Service*—
 - Rev. George C. Enders, Chairman, Defiance, Ohio.
 - Rev. Donald P. Hurlburt, 580 Hammond St., Bangor, Me.
 - Rev. C. H. Rowland, 315 N. Edgeworth St., Greensboro, N. C.

Rev. W. M. Jay, Everett, Pa.
Mr. J. K. Johnson, 147 Ridge Ave., Dayton, Ohio.

THE report of the Department of Finance, John G. Myers, secretary, showed that the total receipts for the year had been \$10,460.03, and that the total disbursements for the same period had been \$7,861.92, leaving a cash balance of \$2,598.11. The report also showed that he held \$29,867.85 in bonds and securities.

The Convention auditors' report was as follows:

We have completed the audit of your Secretary, Rev. J. F. Burnett, D. D., for the year ending September 30, 1925, and submit the following report: We have checked all payments made during the year and find proper vouchers for same.

We have proven all footings, both debit and credit, and find them correct.

We have reconciled the books with Bank Statement and find they exhibit the following:

CASH STATEMENT

September 30, 1925.

Merchants National Bank, Savings Dept.	
General Convention	\$ 7,000.00
Merchants National Bank, Savings Dept.	
Purity Fund	47.87
Merchants National Bank, Savings Dept.	
Checking Account	3,799.03
Total in bank	\$10,846.90

Less Checks Outstanding

No. 1160—	\$ 2.00
No. 1167—	266.19
No. 1175—	113.75
No. 1176—	205.42
No. 1177—	104.56
No. 1178—	50.75
No. 1179—	66.68
No. 1180—	94.56
No. 1181—	1.10
No. 1182—	2.00
No. 1183—	1.10
No. 1184—	10.00 \$ 918.11

Net amount in bank .. \$9,928.79
Cash Book Balance 9,928.79

We have also checked the books of your Treasurer, J. G. Myers, and find them agreeing with his report herewith. We find the books neatly kept and reflecting nothing but honesty on the part of those in charge.

(Signed) A. F. CHASE,
S. O. ALBAUGH,
Auditors.

THE editor of *The Christian Annual* was directed to add to the list of ministers now printed in a separate booklet for denominational use, an alphabetical list of churches, giving names and post-office addresses of pastors, church clerks, Sunday-schools superintendents, Christian Endeavor presidents, and presidents of missionary societies, arranged by Regional Conferences, or Conventions, provided the additional expense be normal.

Voted to approve the financial plan of the Department of Evangelism and Life Service, which is that the Executive Board of the Convention, and the several department boards, underwrite twenty-five percent of the actual budget of the Department for the year on the basis of the apportionment mentioned in the memorial.

A bill of \$568.02, deficit on *The Christian Annual* for two years past, was presented by The Christian Publishing Association. Voted to pay the deficit, and apportion it among the departments as follows:

The General Convention	5%
Christian Education	20%
Publications	25%
Missions, Home and Foreign	20%
Evangelism	5%
Christian Publishing Association	25%

Proceedings of the General Board will be given next week.

Paul Before Agrippa

THE SUNDAY-SCHOOL LESSON FOR NOVEMBER 29, 1925

Acts 25:1-26, 32

BY REV. W. P. FLETCHER, D. D.

Adult Division Secretary of the Department of Christian Education

Golden Text—I was not disobedient unto the heavenly vision.—Acts 26:19.

HOME DAILY READINGS

Monday, November 23—Paul Summoned Before Festus. Acts 25:1-12.
 Tuesday, November 24—Festus Confers With Agrippa. Acts 25:13-22.
 Wednesday, November 25—Paul's Defense Before Agrippa. Acts 26:1-11.
 Thursday, November 26—Paul's Defense Before Agrippa. Acts 26:12-23.
 Friday, November 27—Agrippa Declares Paul Innocent. Acts 26:24-32.
 Saturday, November 28—Pilate Declares Jesus Innocent. Luke 23:13-23.
 Sunday, November 29—A Prayer for Deliverance. Psalm 43:1-5.

ORDER OF SERVICE

Psa. 43—Recited by all in the school who during the last week have committed it to memory.
 Silent Prayer, followed by Model Prayer—By whole school.
 Hymn—"Stand Up for Jesus," No. 182 in "Worship and Song."
 Story of Paul before Festus and Agrippa—Told by a young man.
 Prayer—By Pastor. Thanks for heroic Paul, and the great young people coming out of our colleges prepared for heroic service; prayer for Miss Howsare, Miss Youmans, Mr. Caldwell, and our workers in Porto Rico and Japan.
 Hymn—"God's Trumpet," No. 177 in "Worship and Song."
 Lesson Period.
 Secretary—Our missionary offerings so far for this year, and for today.
 Superintendent—Review of achievements of past month.
 Hymn—"Let the Lower Lights Be Burning," No. 174 in "Worship and Song."
 Closing Words of Prayer—By superintendent of missionary department.

Paul Before Festus

A WEEK ago we were standing with Paul before Felix, and we could almost hear the Governor say, "Go thy way for this time." And so for two years Paul was kept in prison for his faith. I wonder how our faith would stand such a test. Then Festus came as Governor and Paul was brought before him. In connection with the new hearing, the Jews once again engineered a plot to kill Paul. They wanted him brought to Jerusalem for trial, but rather than do so Paul exercised his right and appealed to Caesar.

Paul Before Agrippa

Agrippa was a Jew and, visiting Festus, he was consulted as to what to do with this pestiferous preaching Jew. Paul had become to the authorities like a charged wire; they could neither hang on with comfort or safety nor let go with ease. But it is ever like that. When we know a course is right,

and we begin to hedge and compromise, every day our difficulties increase. Let us do the right and take those consequences rather than be weak and take those consequences. Be sure your weaknesses will find you out as they did Pilate and Felix and Festus. What a contrast between the weak judge and the strong prisoner. Paul was strong even in his courtesy.

Vision and Results

Once again Paul tells of that wonderful vision on the Damascus way, and what had been the results in his life. But just such visions are coming to us all and always. They may not be so dramatic, but they are none the less real. You have heard God speaking to you just as surely as he did to Paul (unless you closed your ears), to get right with him, to undertake some task, to break with some habit for the sake of others, to come on up on higher ground.

Not Disobedient to Vision

Paul had obeyed that call and even now it was driving him and resulting in years of prison life. A man can never fail of greatness who obeys his God-inspired visions, nor can he ever be other than a failure, if he disobeys. The vision of one man may not be as great as that of another, for his capacity is not so great, but it is greatness in itself to obey that call to the higher self. And then the joy of it is that if you obey this one, the next will come even more clearly.

True of a Church Too

The difference between a great church and a feeble one is the difference in their obedience to vision. The Christian Church, like Paul, started out in obedience to a great vision. But somewhere along the way we seemed to grow weary of following the trail. Probably never before was God giving to us such glorious noonday visions. What a challenge in our foreign and home mission work, in our Christian education work, in evangelism, in stewardship, in religious journalism! If we obey, eye hath not seen nor ear heard what God has in store for us. If we disobey, nothing can save us from the valley of Hinnom (Gehenna) where we belong. Listen! "The Master is come and calleth for thee."

Repent and Turn to God

What a message, and how it is still needed. We are self-centered in these days, or material-centered. We need to repent or change our viewpoint and become Jesus-centered. In our individual lives, in our homes, and in our nations we need to turn to God. The nations need to turn from

making vessels of war to God. The Church needs to turn away from ritual, and creed, and smug complacency to God.

Works Worthy of Repentance

This rugged but kindly warrior of God was not satisfied with just tears and emotion and a glory, hallelujah, and religious hysteria. He wanted works. Some people have pitted Paul against James. That is because we have not understood either one of them. James believed in faith as much as Paul did, and Paul believed in works as much as James. Your repentance may be marked by tears and a shout of glory, but the test will come tomorrow when you are asked to give something of your money or your time, or of your own will or way. What difference has your repentance made in you anyway? It made a tremendous difference to Paul.

Help From God

Paul had found the source of power. There is just as abundant a supply now as then. And Paul was happy in that new dynamic. And so he could wish for Agrippa nothing better than to be such as he, except the external inconvenience of handcuffs.

Tipping the Lord

THE next morning, while they were bowling over the roads Henry said to his friend in a kind of casual way:

"How would you like to be a porter?"

Timothy, busy with the driving, shook his head decidedly.

"Why not?" persisted his friend.

"Mostly tips. When I deal with a man I want him to pay me my due, eye to eye; not slip anything into my hand behind my back."

"I wonder if that is the way the Lord feels about it," quietly remarked Henry, and looked innocently toward the distant woods. The car stopped short. A man simply can't drive when the fragments of lifelong habits are battering his conscience raw.

"Just what do you mean now?" and Timothy looked a bit frightened as he asked the question.

"Only this. When we give to the Lord without any fixed rule, just when we please and just as we please, I wonder whether he doesn't feel a bit like a heavenly porter. And perhaps we come to feel like the passengers, and fall into the habit of giving him whatever spare bit of change we may have handy, 'the blemished and the torn' that Malachi tells about. I wonder if it wouldn't be better for the Lord and for us if we just looked him in the eye and gave to him according to some fixed rule."—From "Tipping the Lord," by W. S. Woodhull.

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If anger proceeds from a great cause, it turns to fury; if from a small one, the result is peevishness, and so it is always either terrible or ridiculous.—B. F. Riley.

Victories of Christian Friendliness in China

THE CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 29, 1925

Acts 2:38-47

BY REV. A. B. KENDALL, D. D.

Trustee of the United Society of Christian Endeavor Representing the
Christian Church

Program Pointers

Decorate your room with Chinese lanterns. Display the Chinese flag with the stars and stripes. Fans, banners, and umbrellas used in your decorations will add a distinctively Chinese atmosphere to the room. Make transparencies in the shape of lanterns, that will slip over the electric lights, out of thin white paper. Paste on these grotesque figures of dragons and animals, etc., cut from thin colored paper of various tints. By brushing the whole surface over with a coat of linseed or automobile oil it will be made transparent.

Duplicate the words to the following Chinese hymn, or write it on the blackboard and have the society sing it; or have it sung as a quartet or solo.

DOW HOW LOY DOCK WING GWONG

("In the Sweet By and By")

Joy hin gwock yow yut jaw wah me shaw,
Yow sun doek gwa chi nong yin bong keen:
Foo ehe yun hoy hen bon geng jip gaw,
Cwy koi choey gin die juek we on goey

CHORUS:

Dow how loy doek wing gwong,
Co chi dan bit joy ehoh wah me ehoh.
Dow how loy doek wing gwong,
Go chi dan bit joy ehoh wah me ehoh.

Jaung loy joey wah me geng jung ow go,
Ye gem eum-wah loek sing so jook fook,
Go ding sum wing yin bow hay foo-noon,
Yun joey see doek fook je loek bo gaung.

Go jung yun mon fook foo choey ming gong.
Howng chon me jawk hin ji hing kay weng,
Yun oy che si gun haung weng go-ons.
Sik foo go shong foon hay sho seng goot.

If there should be any Chinese in your community who can speak English it would be fine if you could get them to come to your meeting and tell you what they think about the friendliness of America for China. You might get them, if they are Christian Chinese, to sing some familiar hymn for you, in the Chinese language instead of having some of your members sing the above.

Thoughts on the Theme

ACTS 2:38. "Then Peter said unto them."

One of the greatest acts of friendliness on the part of the United States toward China, is in the sending of preachers to tell them the old, old story of Jesus and his love for all men, Chinese as well as American. The enrichment of the spiritual life of China through the gospel, the kindling of the light of the hope of immortality, and eternal salvation through faith in Jesus Christ has been America's finest act of friendliness toward China.

V. 39. We Christians of the United States know that the gospel meets the needs of the Chinaman just the same as it meets the needs of the American; that our Christ is not racially or nationally exclusive; but that, instead he is the international and the interracial Christ. He is the Son of humanity; therefore the Chinaman can find the satisfaction for his spiritual yearnings and unrest in him, even as can the American. Christian friendliness will do its utmost to bring this Christ to the Chinese who have him not.

V. 45. "And sold their possessions and goods, and parted them to all men, as every man had need." The United States has come to the relief of China again and again in the time of flood and famine with finan-

cial aid and by means of these acts of kindness has bound the heart of China to her with mighty cords of friendliness and love.

Acts 8:26-35. Friendliness through teachers. One of the great blessings the United States has brought to China is the sending of Christian teachers to teach her youth. Thousands of boys, and girls especially, have been wondrously blest through the work of Christian teachers. Thousands of girls who would have lived and died in the darkness of the grossest ignorance are now bright, intellectually trained young women, leaders in various walks of life. This is a great victory of Christian friendliness.

Acts 14:8-18. Friendliness through Christian physicians. We are told that ninety-nine out of every one hundred women in China are born, live, and die without a physician. How grateful that one percent must be for the ministry of Christian physicians sent from our land, or the ministry of native physicians whose training has been received by physicians from our country. The need for Christian physicians is still great. There is room for hundreds of them as well as for trained nurses. China needs friends now in her great struggle for independence and the attainment of a strong, united government. We can add to our victories of Christian friendliness by doing our utmost to aid her in this gigantic struggle.

By Way of Illustration

I saw a man at church in Canton. He had a baby in his arms. "A boy?" I asked. "No, a girl," he said. "I am the happy father of six girls." There is a tremendous transformation, a victory for Christ. (In China where Christ has not gone, girl babies are considered a misfortune and used to be cast to the dogs.)—*Mary N. Gamewell.*

Remitting to China the \$20,000,000 apportioned the United States as indemnity at the time of the Boxer rebellion; and which was used by China for the purpose of sending her young men to the United States to be educated, did much to create a spirit of friendliness on the part of China toward us.

Christian Endeavor has done much to build friendliness between our nation and China. Rev. Edgar Strother, General Secretary of the China Christian Endeavor Union, (who by the way was a classmate of the writer of these notes, while he was as the Moody Bible Institute) with his good wife, has been and is winning great victories for Christian friendship in China. As a result of the work of Christian Endeavor in China, it was reported at the New York Convention in 1921, that there were in China 1,200 Endeavor societies with an enrollment of 60,000 members. At the Portland Convention 2,325 societies were reported; and their goal for 1935 is 23,250 societies or ten times as many societies.

Christian Endeavor is a golden tie binding the hearts of Christian Endeavorers in the United States and in the whole world to the hearts of Chinese Endeavorers.

Western friendliness, showing China how to till her fields, is breaking down the old spirit, "What was good enough for our fathers is good enough for us." Young China says, "It is not good enough. We must improve on our fathers." That means progress.—*From The Endeavorer's Daily Companion.*

Woman, ignorant, has made China Buddhist; will not woman, educated, make China Christian?—*Dr. W. A. P. Martin.*

One of the basic ideals of Christianity is the ideal of service through self-sacrifice. That is what Christian love means in terms of service. It is not sufficient that we should have simply the ideal of sacrificial service. We need faith that will make it possible for the realization of that ideal. The Christian faith in God and in the future life is the faith that gives us assurance, enthusiasm, and hope while we are working for the realization of our ideals.—*Sidney Kok Wei, in Missionary Review of the World.*

China is facing a national crisis. We have given up our old ideals that made us once a strong people and have been trying to build up a new nation on a foundation that is undoing itself in Europe. If China is to be saved, we must take a new course of action. We need Christian men and women who have undaunted faith in God and who will serve the cause of China through thick and thin and who will die for China if necessary.—*Sidney Kok Wei.*

For Discussion

What victories has Christian friendliness won for the women of China?

What victories have the medical missionaries won in the interest of friendliness in China?

How has the Red Cross won friendship victories in China?

Name some victories won by the gospel in China.

What victories has education won in China?

How can our Endeavor society help win victories for friendliness in China?

A Serious Omission

WHEN setting out in my youth, a friend sent me a picture card based on Longfellow's "Excelsior." The card was a flouid affair, with a nicely dressed boy in a velvet suit and a white collar, carrying the banner with a strange device. The banner, like the boy, was daintily immaculate. There was a hill and the boy was apparently supposed to be climbing. But there was no suggestion of struggle, no straining of muscle, no face "set like a flint" in grim determination. Nor was there any suggestion that he had ever had a fall or ever had to creep on hands and knees, or drag his banner as best he could through difficult places, or that it had ever been roughly used as a staff. The intention of the sender was all right—one youth seeking to inspire another as he set out, recognizing that life to be worth while must be a climb. The trouble with the picture was that while it suggested aspiration, it had not the least hint of endurance. Yet one is as vital as the other. Not without drudgery, certainly not without fortitude and strong perseverance, do men come to the heights of skill, of influence, or of goodness.—*F. C. Hoggarth, in The N. Y. Christian Advocate.*

Uncle William Bear Has a Different Thanksgiving A Story

BY FRANK H. GARDNER

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IT'S no use in talking, girls, we've simply got to do it. It's as big a disappointment to me as to any member of the family, but Matilda just is not able to have the company."

Uncle William Henry Bear was speaking to his two daughters, twelve and fourteen, about the coming Thanksgiving party at their home. For years and years his home had been the meeting place of his family at the November festal time, and even when he was a mere boy he could remember the gatherings that used to come in sleighs and on horseback to what was then his grandfather's old home.

Of course there had been many changes from time to time but the old home every Thanksgiving, for perhaps a century or more, had been resplendent with the odors of roast turkey with all the fixings together with pumpkin, mince, and apple pies, plum puddings, baked apples with layers of thick cream flowing over them.

Then there was the merry hum of voices—children playing hide-and-seek in the old attic and amid the many nooks and closets of the old-fashioned house, young people singing and laughing over the tales they told each other, older ones relating the events of the past years and talking over the good old times of days long ago. If the old home had kept a log book of all its career it would have furnished a history filled with laughter and gladness as well as pages of sorrows which kind nature had softened with passing events of other years.

When Uncle William Henry came into possession of the old homestead he and Matilda (his wife) both agreed that as far as possible they would continue with the Thanksgiving times as they had been kept for so many years and would make the old home ring with as much laughter as had the preceding owners been wont to have.

They certainly had not fallen behind in this attempt. One, two, and sometimes three nights before the great festival day the relatives would begin to come and by Thanksgiving morning the old home was alive from attic to cellar with the hum of voices playing, laughing, cooking, story telling, swapping yarns, and all that goes with the good things which the Bear families have when they can get together.

Such splendid cooking as Matilda did put before them. As a host for geniality with a crowded house and finding places for them to sleep, she really was a wonder. Not a single member of the whole family but what had fallen in love with Aunt Matilda, so sweet and kind and thoughtful as she was.

But this year she had taken a fever the early part of October and it had been a slow, long time in bringing in any hopes of a recovery. It was less than a week before

the distant people would have to start from their homes to arrive there by Thanksgiving and Aunt Matilda was not able to see her own family but just a few minutes at a time. It would mean running a great deal of risk, even if the girls could handle the dinner and the company, to have such an excitement in the home. Their father had waited until the last hour hoping that something might arise by which he could see the way clear to keep up the old custom, but his love for his own wife told him that the better way was to omit the gathering, at least for this year.

In many ways it was not so hard for the other members of the family. Most of them had families of their own and it was with some difficulty that those who lived far away found it possible to attend at all. It was really no hardship in any way to any

WHO'S FOR THE BOY?

Who's for the boy?

"I," said his mother,
"Closer than a brother,
I'm for the boy."

Who's for the boy?

"I," said his teacher,
"I'm his week-day preacher,
I'm for the boy."

Who's for the boy?

"I," said his dad,
"I sure am for you, lad,
I'm for the boy."

Who's for the boy?

"I," said his dog,
"In sunshine or in fog,
I'm for the boy."

Who's for the boy?

"I," said the Nation,
"Boys from ev'ry station,
I'm for the boy."

Who's for the boy?

"I," said his God,
"I'll lift him from the clod,
I'm for the boy."

Who's for the boy?

"We're all for you, son,
Each and every one,
All for the boy!"

—Henry R. Rose, in *The Universalist Leader*.

of the different families who usually came although they did rather like the idea of getting together once a year and keeping up the old custom which the family had observed for so long a time.

It was the hardest for Betty and Judy, the two daughters of the home, for they had counted on seeing their cousins and especially the new ones that had come during the year. All told, they had counted at least forty Bears that would be there and there might be five others who would come if circumstances permitted.

It was a warm, pleasant day and the girls made as nice a dinner for the home circle as one would wish to have. To them, however, the day was a bitter disappointment. The sweet and hallowed memories of former years in contrast to the quiet and lonesomeness of the occasion made them feel that they were most sorry that they had not arranged to have the gathering even if they had to use the big camping-out tent and to borrow homes for their friends in which to sleep. Never again would they pass such a Thanksgiving time if there were the barest possibility of averting it.

Aunt Matilda recovered rapidly the first part of December and by Christmas was able to enjoy the holiday with her family.

The other members of the family made home gatherings of their own and while they did not say so outright, they at least intimated it to Uncle William that they thought it better to discontinue the large gatherings now that the break had come.

Through the summer Betty and Judy went camping and hiking so that they saw all their cousins and visited all of their other relatives.

Thanksgiving time was again rolling around and now that their mother was really quite strong there remained the fact that they had themselves put up the bars for a large gathering of their own people.

It was Betty that first approached the matter one night after the girls had gone to bed. Softly, lest she awaken her mother, she told Judy what was upon her mind. In detail she planned the menu which was indeed no small affair and then she told whom she would invite. Judy was afraid that their father would object to that kind of a celebration but Betty felt quite positive that she could present the matter so that he would give his consent.

Accordingly at the breakfast table the next morning she related to her father her willingness to give up the party last year and what a long, lonesome day it was for them all. Not for a moment did she want him to think that she was, or had been, unwilling to give up the good time for the benefit it would bring her mother, but this year she would like the privilege of planning the festive occasion.

Like all Daddy Bears he was a bit suspicious at first, but finally gave his consent for her to go ahead, but she must not expect her mother to do anything about the dinner or planning of the entertainment over night. Barring these two things out of the program she could go ahead as far as she wished.

For the next two weeks the old home before and after school was the scene of busy action on the part of the girls. They made plum puddings and mince pies and even canned the cranberry sauce to have that in readiness. Home-made candy was stored away on the pantry shelves. The long table was stretched to its utmost in the dining room and the plates laid for a gathering such as the Bear family had not seen for many a long year. Even some old doors were

brought in and placed on horses to make table room enough for the invited guests. There were not enough chairs to go the rounds so the girls arranged planks across some boxes and by Thanksgiving morning they had everything in readiness except the cooking of the turkeys and vegetables and some of these had been peeled the night before. The invited guests had been asked not to say anything to anybody about coming as they wanted to surprise their parents so that very few of the party really knew who was coming.

It was just a little after ten o'clock that old Jerry Bear, who lived a couple miles out of the forest, came limping up toward the old homestead. He lived alone in a rather tumbled down shack and, while neat and clean, he found it rather hard to get along in life. The village people always gave him a little help during the winter and with his berry picking in the summer he managed to keep soul and body together. He lived a lonesome sort of life and yet was a very congenial and well informed bear. He and Matilda were delighted to sit down before the blazing logs and talk over old times, for they had been reared in the same town in their childhood days.

Then came old Aunty Cinnamon Bear. She was so lame that it was with difficulty that she made the attempt to come at all. She, too, lived alone and had not bothered with a Thanksgiving dinner since her husband was shot by some hunters some twenty years ago. She was a picture of delight and happiness as she sat there in the comfortable chair before the fire chatting with Uncle William, Aunt Matilda, and Jerry whom she had not seen for years.

Then the guests came more rapidly. There was feeble Aunt Sally Bear who had to be brought over because she was not able to walk, and Uncle Peter and Aunt Mabel, who scarcely ever went anywhere. There were Jimmie and Sadie Bear, who lived quite a long ways from the forest. They had had a large family and quite an amount of sickness so that while they both worked hard and were extremely prudent, there had not been many Thanksgiving dinners in their home for a long, long time. It was a pleasing sight to see that family of twelve altogether sit down before the feast of good things laden upon the table. It was a houseful of people to whom Thanksgiving had meant but little for several years. If there were any meaning, it was one of sorrow or lonesomeness thinking of the brighter days that had gone before. This one was bound to stand out in their memories.

After the dinner there were games of hide-and-seek, and such a time as the children had bounding up stairs and down and through the attic, under the linter, and in all the out-of-the-way places for which the old home was famous. Laughter had been so strong in days of old that it would seem as if the roof would lift, but this day eclipsed all former days in the history of the old mansion.

It would be hard to tell who enjoyed it

the most—the old folks or the young folks who raced and laughed and shouted through the whole house. It was certainly a merry party.

The guests were getting ready to depart just as the sun was sinking in the west and as they were about to pass out Uncle William came forward to speak to them. He told them how he could recall the parties when his grandfather had the home and how many, many years before that the family would gather from all over the forest, coming days before to be sure to be present at the Thanksgiving dinner. Briefly he narrated the story of the long years and the

merry gatherings which had taken place under the old roof. Then calmly, but with a slight tremor in his voice, he said, "This party of today goes ahead of any dinner ever served in this historic old home. From now on as long as I am possessor of this place you have a standing invitation, together with any other lonesome or unfortunate people of Pine Tree Forest, to spend Thanksgiving with me."

"And after daddy, with us," shouted Betty and Judy.

That's how Uncle William had a different Thanksgiving.

Pottersville, Massachusetts.

Who Owns the Wool?

BY J. B. GAMBELL, D. D., LL. D.

IN law and in reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them, he could not afterward enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, by their own consent. *There never was a better title to any property. This title holds the sheep and the wool.* The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their hands and feet by way of *accommodation*. The supreme title is in God and this title holds against all comers. Our times are in his hands. Whether one of us live a day is wholly with God. How we shall die, as well as when, is with God. While men live, move, and have their being in God, they must allow his right to do what he will with his own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the divine authority is as limitless as creation. *We have*

THE BEST MEMORY SYSTEM

FORGET each kindness that you do

As soon as you have done it;

Forget the praise that falls to you

The moment you have won it;

Forget the slander that you hear

Before you can repeat it;

Forget each slight, each spite, each sneer,

Wherever you may meet it.

Remember every kindness done

To you, whate'er its measure;

Remember praise by others won

And pass it on with pleasure;

Remember every promise made

And keep it to the letter;

Remember those who lend you aid,

And be a grateful debtor.

—The Bible Champion.

made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

The greatest question in the world today is: *Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle, and all belong?* If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be, a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of his own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is that *whoever owns the sheep owns the wool also.*

Shear the sheep? *Yes, frequently and close.* The pastors are the shepherds; and it is their business to *feed the sheep, care for them, and shear them.* A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant to the Great Owner. *Pastors need to face this question.* They must face it, for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but by their work, and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It

is good for them in every way. *If sheep are not sheared, they become unhealthy.* How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. *Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above.* One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in their financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. *Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.*

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. *Alas! For the waste of God's money in the service of the world, the flesh, and the devil—and this to the hurt of God's people!* Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful, and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the devil's pasture the devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step toward right living.

One more thought. *Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience.* Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of rights in wool. If God's sheep are properly sheared, *they would abound in health, and countless missionaries could be sent, as torch bearers to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the*

Karl Reiland, Rector St. George's Church, New York City, says:

I regard religious journalism as of the utmost importance at this time and of great importance at any time. Especially do I think there is great need of liberal religious journalism—fearless, constructive, and free. This question of Science and Religion will not down and should not down until definite values have been gained that are clearly in the transition which is taking place. The trouble with people is, they do not think. In religion especially the people have allowed the leaders to do their thinking for them and religious leaders have become intellectually lazy.

The attitude of religious people is sickly and anaemic as contrasted with the attitude of the same people toward medicine and the practical uses of modern mechanics and scientific material in other fields. Jesus was right: "The children of the world are wiser in their generation than the children of light." There seems to be something about spirituality as it is used that makes for consecrated stupidity. Religious journalism has got to lead in the transition for religion, but with a scientific understanding and a scientific method.

light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.—*Free Tract League.*

A Genuine Sense of Gratitude

THANKSGIVING DAY is again at hand.

It has been designated by the usual presidential proclamation. It is a fine thing to have it thus set apart by the head of our great nation. It is a recognition of God and his goodness, and happy is that nation whose God is the Lord. Moreover, because of this high official distinction the day commands a consideration which it would not otherwise receive.

It is an equally splendid thing for the suggestions of the President's proclamation to be carried out, both in our homes and churches. Our expressions of gratitude in private and public may well be multiplied, for the reasons, as evidenced by the bountiful blessings of our Heavenly Father, are not lacking. So everywhere throughout the land the followers of God should voice their thanksgiving and praise to him from whom all blessings flow.

But there is something which ought to be back of all this, and which is most important of all, and that is a genuine sense of gratitude. Indeed, without this everything else is but an empty and useless form—even worse, our formal actions are insincere. The reason for this is that the thanksgiving to which we are called is really a part of worship, and no worship is acceptable without the right spirit. And, if our thanksgiving is not acceptable to God, it is but mockery before men.

The true spirit of thanksgiving implies a sense of our unworthiness. The man who indulges a feeling of self-pity; who feels that neither the world nor the Church are giving him a square deal; who feels that fate and fortune are arrayed against him; whose everyday expressions might well be translated, "Poor me, pity poor me"—such a man cannot render acceptable thanksgiving, for he fails properly to evaluate anything he has for which he might be thankful. His whole attitude is a fight with fate

and the chief cry of his soul is a cry of complaint. But the man who carefully considers what he doesn't deserve rather than what he doesn't have, and finds, as every sensible man will, that he has more than he deserves is the man whose heart is always full of genuine thanksgiving for what he has. He feels that he deserves so little that he is grateful for the very least of God's mercies.

It is this spirit that makes thanksgiving universally possible among the people of God. If it required a vast abundance of this world's goods to justify thanksgiving, only the few could be thankful. But since it only requires a recognition of the fact that we are all receiving more than we merit, we can all join in voicing the praise of the Giver of every good and perfect gift. Indeed, it is a peculiar fact that the poor are more inclined to be thankful than the rich. The fewer toys a child has the more it appreciates them. So is it with us and the gifts of our Heavenly Father. Our lack of things causes us to value the more highly what we have. Thus our very poverty is made to redound to the glory of God.

This, then, is the proper attitude to assume if Thanksgiving Day is to have its intended meaning for us. It is to compare the things we have, not with the things we do not have, nor with the things we want, nor with the things we need, though that is better; but to compare what we have with what we deserve. This, if done with sincerity, is bound to produce a genuinely thankful heart, one that is capable of rendering acceptable praise.—*The Church Advocate.*

Let the happy try to let a little sunlight shine on the unhappy and unfortunate. A kind word and a cheerful smile will often lighten sorrow and make misfortune a little easier to bear.—*Henry Clews.*

There are no circumstances however unfortunate that clever people do not extract some advantage from, and none however fortunate that the imprudent cannot turn to their own prejudice.—*La Rochefoucauld.*

The Children

The Squirrels' Party

'Twas a family party they had one day
When the nuts were ripe and the woods
were gay
With bright-colored leaves that came a-
whirling around
With every breeze to carpet the ground.

It was really a squirrel banquet, you see,
And they were as merry as squirrels could
be
In their new fur coats and their bright,
shining eyes.
Because this party was quite a surprise.

The oak tree gave it and invited them all.
'Twas the time when the acorns began to
fall,
And the feast was served right out under
the tree
In cups as dainty as cups could be.

But those squirrels did what you never
would do
If to a nice party some one should ask you,
For they ate all they could, carried home
a good store,
And the very next day came back for more.
—*Exchange.*

Boy's Composition on the Goose

THE goose is a low, heavy-set bird, composed of meat and feathers. His head rests on one end and he sits on the other. He cannot sing much on account of the dampness in the moisture in which he lives. There ain't no between to his toes, and he carries a toy balloon in his stomach to keep from sinking. A goose has two legs, and they are set so far back on his running gear that they come pretty near missing his body. Some geese when they get big are called ganders. Ganders don't have to set or hatch but just loaf, eat, and go swimming. If I was a goose, I'd rather be a gander.—*Progressive Farmer.*

How Robert's Wish Came True

IT was almost time to start back to school after dinner.

"I hate soap!" growled Robert. "It gets into my eyes and makes them smart. When I get big, I'm not going to have any soap in my house. I wish there wasn't any in the world! There isn't any use in being so particular about clean faces and hands, anyway. If I had my way, I'd never touch another bit of soap as long as I live. I don't care if my face is all streaked."

"All right!" replied Robert's mother. "Just as you say. I'll put all the soap out of sight, so you won't even see it."

"Oh! Oh! Good!" cried Robert, clapping his hands. He was very much surprised at his mother's promise, but he was also very happy. No soap, no bother about clean hands and face. He had not expected such good luck. "Can I go to school without washing?" he asked.

His mother nodded smilingly. "Certainly! Just run along. It's almost time. Don't worry about clean hands and face any more."

"Whoop! Whoop!" yelled Robert, going

down the path and through the gateway like a cat.

It was all right with the boys at school. They did not seem to take much notice of Robert's smudgy hands and face. In fact, they rather envied him.

The ball rang shortly after he entered the school-grounds. The teacher smiled when she saw Robert. "I think Robert forgot to wash his hands and face," she remarked in perfectly good humor.

All the scholars turned and looked at him. He shook his head. "No, I didn't forget," he said. "I'm not going to any more."

"Oh!" gasped the teacher. The boys and girls giggled. "Well, I don't know just what to do about it," went on the teacher, looking about the room. "Of course the other scholars look so neat and clean, and right in among them you look rather queer—maybe you better take this seat over here."

So Robert sat in a seat over by himself.

After recess there was a knock on the door and some ladies came in to visit the school. They looked at Robert and then smiled behind their hands. The teacher came across the room and whispered to them, they looked at Robert again and laughed. Of course the scholars understood. Harry Williams and Dick Johnson looked at Robert and grinned, and Susie and Kitty giggled aloud.

"Well, they can't make me care!" said Robert to himself. But his face felt rather warm.

"Robert, you may write your lesson on the blackboard," said the teacher.

He went forward and began to write. Beside the chalk his hands showed up pretty black, and when he glanced around the company ladies were watching him and laughing. At least it looked that way to Robert.

When school was out he started home at once—he thought perhaps the company of the teacher might say something, and, well, he decided he would hurry home.

"What's your hurry, Robert?" some one called from the side of the road. Robert looked up, and there was the groceryman.

"Well, dear me, wh-at's the matter! Ha! Ha! Ha! Looks like you've been playing in the coal-yard. Ha! Ha! Ha!"

Robert went straight on.

"Want a ride?" asked Dr. Miller from his big machine.

Robert did, of course. He climbed in beside the wheel.

"Well, sonny—" he stopped suddenly and whistled. "Say, Bobby, where in the world have you been?" He laughed, shaking all over.

Robert looked ahead and said nothing.

"Your folks must be out of soap, Bobby. Or maybe you couldn't find it. When I was a boy, I never could find the soap. A boy feels just as good, but he looks mighty funny!" He shook again.

At his gate Robert jumped out. The doc-

tor whizzed on, calling back, "Say, Bobby, what's the difference how you look, just so you feel good! But don't look in the glass, I warn you."

Robert went into the house by the side door. His father looked at him the second time before he spoke. "If I were you, Robert, I wouldn't go in the parlor. Uncle John and Aunt Mary are here for supper. Of course you may do as you please, but I thought they might wonder what was the matter."

Robert's mother was fixing some dishes on a small table in the kitchen. "What's this for, mother?" he asked.

"Why, I'm fixing that table for you," she replied quietly. "The dining table is so clean and white—I think you'll feel more at home eating here by yourself. It will be embarrassing for you, and—"

Before she could finish the sentence Robert had found the soap and was out on the porch pumping water from the cistern. A few minutes later he came in smiling, his face and hands scoured until they were pink.—*Anne Porter Johnson.*

Two Unselfish Boys

ONE Sunday in a little church in the country there was to be a missionary collection. Stephen and James Holt were so poor that they had not even a cent to give, though they wanted to help the missionaries.

As they were talking things over one day Stephen saw a big potato lying on the ground. He thought for a minute or two, and then picked the potato up.

"Let us give this," he said.

His brother laughed. "How can we give a potato to the collection?"

"We can't give it next Sunday, but we will plant it in the nicest spot we can find, and take care of it, and give every potato it raises to the missions."

So they planted it carefully; you never saw anything grow like that potato.

"It beats all," said their father. "If all my potatoes grew like that I'd make my fortune!"

When digging time came there were forty good, sound potatoes from that one.

Then they wrote this sentence out forty times in their best handwriting: "This is a missionary potato; it is from the best stock known. It will be sold only to some one who will promise that he will plant it in the spring and give every one of its children to missions. (Signed) James and Stephen Holt."

Every potato had one of these slips pasted on its side.

And those potatoes were bought immediately. One gentleman even gave a goldpiece for one of them, and James and Stephen were able to give quite a lot of money to the collection.

I cannot tell you how pleased and happy they were; but I can tell you one thing, they each have a missionary garden now, and the things in them grow splendidly.—*Daybreak.*

From the Field

NEW ENGLAND

Rhode Island and Massachusetts Conference

Pottersville, November 10—On November 1, a five-year program for increased church attendance was started. A large congregation was present at the morning service, and at the observance of the Lord's Supper which followed, seventy-eight communicants partook of the emblems. — November 8 marked the beginning of Rev. Mr. Gardner's ninth year among us. In honor of the completion of past years of service, the pulpit was decked with eight beautiful chrysanthemums, a gift from the Ladies' Aid society; and a cheerful bouquet of red and white carnations from the Gleaners' Class of the Sunday-school. The morning service was appropriate to the observance of Armistice Day, the pastor preaching a powerful sermon on "Federation of the World," the closing sentences being emphasized by the approach to the platform of two boys bearing the American flag, followed by a group of young people bearing the flags of all the nations. This formed an appropriate setting for the Song of Peace which was heartily sung to close the service, the Sunday-school orchestra accompanying.—Emma L. Crowell, Clerk.

Smith Mills—Beginning on Sunday, November 1, the pastor will conduct gospel preaching services at 7:30 p. m. in addition to the other stated services of the day. The meetings of the Christian Endeavor society will be held Sunday evenings at 6:30 and the young people of the church and community are particularly urged to come into this meeting and make it their own. It is hoped that the extra effort in holding a preaching service at 7:30 will have the support of the older people who formerly attended the C. E. meetings, and that many in the community who do not attend the morning service will come out to the evening meetings.—Church Calendar.

Fall River—Recently the teachers and officers of the North Christian Church School voted to meet weekly for the purpose of Bible study and to form training classes for workers in the Primary Department, young people's classes, and adult work. Each group will be under the leadership of a competent leader, and we are expecting great things from the classes formed.—S. M. C.

At this writing, November 10, the Field Secretary is preparing to visit several of the pastorless churches in the Rockingham and Merrimack conferences for the purpose of becoming acquainted with present conditions and assisting in every way possible to secure competent men for some of the vacant fields in the New England Christian Convention. Any pastor under the age of forty desiring to learn anything about these pastorless churches is invited to correspond with the secretary at 3520 N. Main St., Fall River, Mass.

E. J. Bodman, Field Secretary.

ILLINOIS

West Frankfort, November 11—Am in a good meeting at Min. No. 18, West Frankfort. We have had no church here, but the people are nice and courteous, help to sing, and take part in prayer and testimonies. When I explain the Principles of our church they listen attentively, and a number of them say that is their idea of a church. Our Principles are worthy and ought to take the world. — Had a blessed good meeting at Mt. Carbon. Several persons were reclaimed, eight added to the church, others were renewed, homes were made happy, and the church greatly strengthened. Several good prospects for the

future. — Assisted Brother Harper in a good revival at Iliverton a few nights. — Dropped into the revival at Poplar two days, Sister Nash evangelist. It was a blessed meeting with good results. — Called on Brother and Sister Clark at Carters Temple, but the weather was so bad we didn't have any services. They like their new pastor, Brother Chitty, pretty well. Will assist at Harrisburg latter half of November. Am open for calls for December.—A. H. Bennett.

INDIANA

Albany, November 2—The work here is progressing unusually fine. All the departments of the church during the past year showed increased interest and attendance. The Union Rally Day helped our Sunday-schools of the town a great deal. It was the second one ever held. Both were successful. We observed Church Promotion Day, followed by the every-member canvass. A very helpful program was furnished by the laymen of the church. Stewardship and its relation to the church and the life of its members was

SUNSHINE AND RAIN

LORD, give us storms!
I do not want the sunshine
All the year;
Else all would be a desert,
Bare and drear.
No blade of grass,
No tree would grow;
No soul could live,
No mind could know.
Lord, give us storms of rain and snow!

Lord, send the sun
We cannot live at all
With rain the rule;
Else all would be a bog,
A lake, a pool;
No violet's bloom,
No waving grain,
No sparkling dew,
No shady lane.
Lord, give us both the sunshine and the rain!

Lord, give us cares!
A life without a struggle, or a pain,
May be a life of selfishness, and vain;
No sympathetic thought for others' woe,
No warmth of love that sets our hearts aglow.
Lord, some care and struggle let us know!

Lord, send us joy!
The flowers of life grow best
With rain and sun.
Send love to cheer and strengthen us when day is done.
Send joy in service, faith in trial,
Visions of heaven, peace the while.
Through cloud and sunshine let us see thy smile.
—By P. G. Van Zandt, in The Baptist.

very much stressed. — We will observe homecoming with all-day services Sunday, November 29. All former pastors, members, and friends are invited to be present. Bring your baskets with eats for the noon festival together, but if impossible to bring baskets, come anyway.—A. E. Cortner.

Montpelier, November 10—Under the inspiration and wise leadership of our new pastor, Rev. R. P. Arrick, interest and attendance are increasing rapidly, both in the Sabbath-school and church services. A much

larger percent of the Sabbath-school is remaining for the morning service, and the interest is spreading out into the country around. — There also seems to be a growing spirit of fellowship among the different churches of the town, all of whom are manifesting a spirit of real brotherhood in their co-operation during the special evangelistic services which are now in progress at one of the other churches. — Our pastor, with a number of the members, also joined with the congregation at Chester Center Church in an afternoon service recently. The Lord of the Harvest is surely sending laborers into this needy corner of his great harvest field in answer to our prayers, for which we are very grateful.—Mrs. Lena L. Lighton, Correspondent.

Middletown, November 9—Middletown Christian Church has always been fortunate in having good pastors—best in town, so say the town folks. When the church was in need of organization a man of that type came on the field. Each new man saw something we needed and helped us to get it. During Rev. G. Robert Van Zant's stay with us we built an addition to our church building which relieved the need of dining-room and kitchen, as well as Sunday-school and board meeting rooms. We were sorry to have the Van Zants leave us, but our loss was gain for Sulphur Springs since they went there for full-time work. — At this time Rev. J. Harry Cross was called and the church feels that it has a devout, Christian man as its leader. He, no doubt, will find wherein we are lacking and help us along in the Kingdom work. Each sermon he has preached has brought out very plainly our duty to God and our fellow-man, and if the church does not grow spiritually it will be because it does not heed the advice. — We have asked for a quarterly conference, thinking a busy church is the one that gets things done, and a church owes it to itself to do the things that will make a step forward spiritually. It is an inspiration to have a body of people gathered together for a common cause and when that is God's cause we expect to reap a spiritual blessing. — We have a good Aid Society to feed hungry people. The missionary society will give a Thank-offering playlet, "Broken Bridges," hoping to deepen the missionary feeling among the membership. — On November 8 we observed Christian Education with a liberal offering. Even the kiddies helped with their pennies. We hope and pray for a successful year.—Treva McMullen.

IOWA

Orient, November 4—The last Sunday in September we observed Rally Day in keeping with the plan of the Department of Evangelism. We had our promotion exercises on that day. It was one of the best things we have had, I think. It brought before the entire church something of the type of work being done in the Sunday-school. We made much of the promotion, using formal exercises for each class, presenting diplomas to those entering higher departments and certificates of promotion to those passing from one grade to the next higher within their department. As a fitting part of the promotion services those who had done the first unit of the Pilgrim Teacher-training Course were presented their seals of recognition from the Department of Christian Education. The first of the four weeks of teacher-training school for the year, which was held during the week of October 12-16, was a very fine success. A total of twenty-five was enrolled with twelve attending every night. The average attendance was sixteen. All but four have written their examination and of these, three will probably write later. The next term is scheduled for the week following the second

Sunday in January. — Our home-coming, the last Sunday in October, was largely attended with a good program for each of the three sessions. Around three hundred and fifty people ate together in the church dining room at noon. Rev. Frederick Cooper, from Truro, Iowa, brought a challenging message at the afternoon session. Two were received into the fellowship of the church at the close of the morning session. — Friday, November 6, our annual Father and Son Banquet is to be given in the church dining rooms. Rev. H. C. Humke, of the Presbyterian Church, Greenfield, Iowa, is to be the outside speaker of the evening. — Our next Church Night will be on Thanksgiving night. As a part of the program we plan to use the pageant, "The Sale of the World's Children." — We of the Western Convention are glad to welcome Rev. E. C. Geedling and family among us. They are now busy with the Ferguson, Iowa, Church.—Rue Burnell.

MARYLAND

Havre de Grace, November 8—Rev. Milton W. Sutcliffe and Mr. P. M. Spencer of the Webster Community Christian Church returned from the one hundred and fifth annual conference of the Eastern Virginia Conference which was held at Franklin, Virginia, October 27-29. At the closing session of the conference it was voted unanimously to hold the next annual conference at the Webster Community Church in the fall of 1926. Brother Sutcliffe was selected as one of the delegates to represent the Eastern Virginia Conference at the Southern Christian Convention which convenes in Raleigh, N. C., in the spring of 1926. Brother Sutcliffe and Mr. Spencer were delighted with the conference and the wonderful hospitality which they received and we as a congregation are pleased over the fact that the conference will meet in our church next year. — We feel that Mr. Sutcliffe is preaching better sermons all the time. He has just given us four wonderful sermons on prayer, all taken from the same text, Luke 11:1. We are having our regular bazaar and supper this week, but we are in hopes we can fully establish the budget system in our church and this will be the last bazaar we will have to hold for the purpose of making money, but we still intend to continue our church night suppers. — We will have special service Thanksgiving morning and will also hold our Harvest Home at that time.—Harriett E. Cooley.

Western Washington Conference

ON Saturday and Sunday, October 17 and 18, the Western Washington Christian Conference of the Christian Church held its annual session with the Montesano Church. The session opened at two o'clock under the presidency of Rev. W. R. Caldwell, who conducted the opening devotional exercises, after which a business meeting was held when reports of all activities of the churches were received and declared satisfactory. This was followed by an election of conference and woman's missionary officers. Greetings of remembrance from the conference were forwarded Rev. and Mrs. D. C. Loucks of Bellevue, Wash.

On Sunday the scholars met at nine forty-five for Sunday-school, a goodly number being present. This was followed by divine service conducted by Rev. W. R. Caldwell. A duet was rendered by Mrs. Abbott and Miss Bastable.

The Christian Endeavor service was held at seven o'clock and was in charge of the woman's missionary society. Under the presidency of Mrs. Chas. Nelson a pleasant and varied program was presented, the following ladies assisting in same: Mrs. S. Copeland, Mrs. F. Wilder, Misses Myrtle Repp,

Linda L. Bastable, Ethel Pennell, and Lorraine Nelson.

After the program Rev. W. R. Caldwell took charge of the evening service and his discourse on "How Much Am I Worth to God, to Myself and City?" was much appreciated.

A collection was taken in aid of missions. Linda L. Bastable, Montesano, Washington.

Miami Ohio Conference Groups

AT the request of The General Convention of the Christian Church and also of the Miami Ohio Conference officials, for the convenience of the various departmental activities, the following grouping of the churches of the Miami Ohio Conference is given:

- First Group: Franklin, Bethany, Centtown, Fellowship, Remington, Sugar Creek.
- Second Group: Dayton (Walnut Hills, Crown Point, Riverdale, First Church, Shiloh Springs), Murlin Heights, Lower Stillwater, Trotwood.
- Third Group: Eaton, Concord, Campbellstown, West Manchester, Twin Creek, West Florence.
- Fourth Group: West Milton, Ludlow Falls, Pleasant Hill, Laura, West Grove, Circle Hill, Covington, Greenville Creek, Phillipsburg, North Clayton.
- Fifth Group: Greenville, Versailles, Ansonia, Houston, Woodington.
- Sixth Group: Piqua, Spring Creek, Charity Chapel, New Palestine, Oran, Carysville.
- Seventh Group: Troy, Lost Creek, Christiansburg, Honey Creek, Cove Springs, West Union, Fidelity.
- Eighth Group: Springfield High Street, Melrose, West Liberty, McKees Creek, Plattsburg, Enon.

S. M. WOODS, Secretary.

Put in Love

HE sat on the street corner, holding an old hat in which were a number of lead-pencils, asking alms of those who passed.

One coat sleeve was empty, both feet were gone, and, although young in years, deep furrows had been fashioned in his sunken cheeks, and hard, hard lines had been chiseled there.

Two women met just before him.

One of them—richly clad—scarcely looked at the poor cripple as she dropped a bill into his hat and hurried by.

The other woman was old and bent, and

had an old, gray shawl draped about her shoulders. One could easily see that she was very poor. From a knotted handkerchief she took two pennies and dropped them, with a smile, into the beggar's hat, where they rested beside the bank note.

But this woman did not hurry by! "I wish that I could give you more," she said, "but I am very, very poor. I wish that I could give you a home and everything that it nice, for I can see that you have suffered much!"

"Thank you," replied the man, as his face softened in a most wonderful way; "you have already given me much. You have given me something which even I, in my deep poverty, value more highly than gold—a bit of love and kindly interest."

The woman went on her way, while the cripple, with the edge of his empty sleeve, brushed away the tears that fell from his eyes, which I know—in my heart—were unused to weeping.

And he looked as though he had discovered a fine, new thing in the world!

Oh, pilgrim friend, as you give and do, in this wilderness world, put in plenty of love!

Give no loveless gift, do no loveless deed! Love has magic fingers that transform and multiply and beautify and glorify! Love exalts what it touches.

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."—E. C. Baird.

To judge men correctly, we must take them where events have thrown them. We must penetrate deeply into their actions whether good or bad and assure ourselves if it were not possible for them to do otherwise than they did.—Napoleon.

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The Christian Publishing Association

DAYTON, OHIO

Fear or Faith

(Continued from page eight)

fail to enter any new one—it is plain to see that soon there will be no Christian denomination. And perhaps there should not be any. It may be that we have outlived our usefulness, and our day and work is finished, and now the thing for us to do is die. There are a few that have hinted something of this sort.

However, there are others of us who feel that we have just come to our morning, and it is now "high time for us to awake out of sleep" and put on a program that will challenge our whole brotherhood, and then go far beyond that. Our papers never were better—The Herald of Gospel Liberty carries editorials every week that should be read by every member of our church. They are timely, sane, helpful, constructive, and Christian. Our oldest paper needs no apology anywhere. Its spirit is sweet and spiritual. The first page on *The Christian Sun* is a jewel; the editorials, the letters by Drs. Staley and Harper, are always good and helpful. *The Vanguard*, while a paper more especially for our Canadian brethren, is a valuable little sheet. Our colleges never were better, and we never had more students in them. Our foreign mission work is efficient and constructive, and our only difficulty here is lack of funds to enter the opportunities that are open to us. Our field men are doing a work among our churches that will surely bring results in the days to come. We are in our morning, brethren, "wherefore lift up the hands that hang down, and the feeble knees."

But, we must stop having funerals and have some christenings. In the next five years let us organize a new church in every conference. It is a self-evident fact that nothing puts new life into a home like having a baby come into it, and we have a strong conviction that there is nothing that will put new life in a conference like organizing a new church. Of course we do not mean for us to get the spirit of crowding a new church in somewhere where it is not needed, but we contend that the Christian Church has just as much right to organize new churches as any other. And we further contend that to organize new churches is not a violation of the spirit of Christian unity which we profess, but rather to help forward the Kingdom of Jesus Christ. If a careful survey is made, we believe, some spot with a fine opportunity will be found in the bounds of every conference where to plant a Christian Church will mean advancement in the Lord's work. These will be found in most every instance in growing cities. There are very few opportunities in the open country for new work, although there is great opportunity in many places for the consolidating of several country churches into one, which will give the one church strength to do what the churches alone never could dream of doing.

Going east we should have another church in Bangor and a new one in Portland,

"Glancing at Europe"

WE think you will agree with us, when we say every issue of *The Herald of Gospel Liberty* is full of helpful things, but we are soon to have from the fertile pen of Rev. F. G. Coffin, D. D., President of The General Convention of the Christian Church, a series of articles that are going to be of unusual interest to all our readers. Here is a listing of the subjects to be discussed:

- Article No. 1—Some Fugitive Impressions.
- Article No. 2—Ireland and the Monkey Puzzle.
- Article No. 3—England, the Domain of Stability.
- Article No. 4—Holland, Land of Contentment.
- Article No. 5—Belgium, A Glory of the Crushed.
- Article No. 6—Germany, Center of Self-popularity.

Will you not, dear reader, see at least one of your friends who is not now a member of our Herald family and secure his or her subscription and send it to us at once so that we may begin the subscription with the first number of the series? Will you not do this in the interest of your friend and our Master's Kingdom? If read as it should be, *The Herald* will prove a blessing to every home it enters. This is a real opportunity for you to render a valuable service.

Do it today; do not delay. Thank you.

A. F. CHASE,
Circulation Manager.

Maine. There should be a new church organized on the East Side of Providence, R. I., one in New Haven, Conn., several more in Brooklyn and about New York. New ones in Schenectady, Rochester, Buffalo, Pittsburgh, Cumberland, Cleveland, Toledo, Cincinnati, Indianapolis, Evansville, Chicago, Detroit, St. Joseph, Mo., Washington, Baltimore, Philadelphia, and Miami, Fla. In all these places we have quite a constituency. There are no doubt many other promising places, where work should be undertaken.

Suppose we start fifty new churches. How much will that take? At least fifty strong men, and one million dollars, and above all the kind of faith that is wrapped up in a tiny mustard seed. Not a man who

knows our folks at all, dare say we are not able to do this. Brethren, it will be a crime if we do not get back of such a program as this—only we ought to make it larger instead of smaller. It is absolutely necessary for the life of our colleges and our foreign mission undertakings—it is also very essential if we are to keep our self-respect. One thing is certain, we can never enlist any help from the outside as long as our program is so meager that it ought to cause us to blush with shame in the face of a world so much in need of the Christ. As those priests of old did not see the Jordan roll back until they had stepped down into the water up to their ankles, neither shall we see the men and money coming for such

an undertaking until we shall have faith to leave our tents and go forward.

Four years ago the churches that comprise the Dayton Association of the Christian Church, then five in number, had only one pastor giving his full time to the work. The membership of these five churches was 789. They gave for pastors' salaries \$3,348.50; for benevolences, \$1,080.74. They had property valued at \$57,000. The past year there have been six pastors giving their full time to the six churches. The membership of these churches is now 1,609. They have a property value of \$150,500. They gave for benevolences \$3,272.28. They paid their pastors \$12,142.30. The increase in Sunday-schools is of the same ratio. Account for it if you can. But we have no hesitancy in saying that the spirit that has been injected into Dayton by the organization of a new church is largely responsible. Our churches here have caught a vision, they are putting on a concerted program, they are pushing forward aggressively for the Kingdom. In the words of the late war they have "gone over the top" and are driving the enemy back. Their plans are already laid to start another church here this fall. In the name of God, brethren, let us get this spirit in the whole denomination, and we will number 200,000 in 1930.

If We Paid Alone

KIPLING said,

"The sin ye do by two and two ye must pay for one by one."

And the sins we do singly must be paid for by a lot of others besides ourselves, paid for by innocent people as well as by the guilty.

It took me only half a second the other night to believe I knew a piece of level ground and to act on that belief. It cost me a good many hundred dollars to act on that belief.

It required only a second to take the car out of gear and decide it wasn't necessary to pull up the hand brake. The car started "creeping," as cars will on even the slightest and most imperceptible down grade, and before it could be stopped it had run over a fifty-foot sheer embankment, ruining the car for the time being.

Now the heavy expense of fixing it up will fall upon me individually. But the financial expense and the personal humiliation of the constantly torturing thought, "If only I had taken the easy and palpably wise precaution," these are mine. I say if these were all, I should be more nearly happy. But they are not all. My family is very much discommoded, and loving me, they feel a deep shame that I should do such a thing as that; they, too, must suffer for my moment of rash self-confidence.

That is the trouble of every form of folly; we who commit it are not the only, and often not the heaviest, sufferers for it. When the punishment for a folly falls alone upon the one committing it, strict justice is the result. But when others who had

nothing to do with the folly, who even tried to prevent our committing it, when they, too, are brought in, isn't it sad?

Therefore we are unjust and unkind to others every time we do a foolish thing. We never pay alone for the wrong we do alone. —*Strickland Gillilan.*

Taking and Thanking

CONSCIOUSLY, or otherwise, we are always taking God's gifts. No one can be independent of the eternal source of supply. We have our very being in God. Life is imparted and sustained by him. He knows our pleasures and our pains. Other helpers may fail, but he does not. Other friends may forsake us, yet he abides. Distance may remove us from our parents, and time take our fathers and mothers beyond their earthly ministry. But God goes with us all the long journey of the sweeping years. Mrs.

THE LAND OF USED-TO-BE

THERE is a little girl who comes
At times to walk with me,
And lead me back along the years
To Land of Used-to-be.

And off we start on some gay quest
Of blossom, bird, or tree;
All in the magic that belongs
To Land of Used-to-be.

We find the first shy violets
In their old sunny nook;
We trip it merrily beside
The friendly, babbling brook.

So many a question I must ask
Of long-forgotten lore,
And many a wonder-tale she brings
From out her treasure store.

Sometimes she looks at me askance,
With grave and puzzled eyes,
As though it were a mystery
I had not grown more wise.

The years have swept us far apart;
Yet very close are we.—
Myself and this same little girl
That once I used to be.
—Lucy W. Perkins, in *The Christian Register.*

Frank A. Breck has given us an intimation of what God's promised presence and assured strength may mean in our lives:

God's strength is mine in youth or age;
'Tis borne to me on sacred page;
It looks at me through human eyes,
Through human lips brings glad surprise;
Through scenes of nature great and grand,
Or ministry of angel band,
Always God's strength is promised me:
"As is thy day, thy strength shall be."

And such strength we greatly need and thankfully accept.

The spirit in which we should take life's gifts from God's hands is indicated in the following prayer: "O Lord, thou art not worshiped with men's hands as though thou didst need anything. Thou art the giving God, and dost delight to bestow. Thou hast taught us that we know thee most when we lift up empty hands to thy fullness, and bring craving hearts to thy bounty, and let ourselves be filled by thee and receive that

which is freely given to us of God. O Lord, help us to take thy gift which is thyself, and ever to feel, happily and trustfully, our entire dependence upon thee, and thine entire desire to enrich us. Through Jesus Christ our Lord. Amen."—*William J. Hart, D. D.*

Papyrus and Paper

PAPER is to be made again from the papyrus plant, says *The Publishers' Weekly*. Two thousand years ago papyrus was the world's principal writing material, and it was from the name papyrus that we obtained our word paper. Papyrus is a reed growing on marshy river banks. It abounds in Abyssinia and the valley of the Upper Nile, as well as in Palestine.

Now mills are being built in Zululand and other parts of Africa to utilize papyrus, and though the paper made from it will not be the same as used by the ancients, it is interesting to think of papyrus being revived for its old purpose. Nowadays the pith is taken and pulped, and paper is made from it in the same way as from wood pulp; but in olden times the triangular stem was split lengthwise into thin layers, which were subjected to great pressure, when they adhered and became one sheet. This was dried in the sun, and various sheets were joined together to form a long roll, sometimes sixty feet long.

Round Lake Chad and in the Congo region are thousands of acres of papyrus, and the Belgians are trying to found a papyrus industry at Elizabethville. A factory has actually been built by the Norwegians at Umfolosi, Zululand.—*The Continent.*

Making the Grade

IN the early days of the auto it was common to see cars stalled part way up steep hills. They were able to make the easy grades, but not so the hard and steep one.

Most of us are like those cars. Occasionally, if not often, we find ourselves at the foot of the steepest part of some grade, and no courage to go on!

There is no common cause for this failure of our spirits. In the case of some, hard and inspiring work may be the cause. In others, sickness, or age, or disappointment, or trying circumstances. We hesitate before the steep part of the grade for various reasons.

But there is a common remedy for this hesitation. What all of us need is a religious faith that accounts for both good and bad in life, both success and failure, both happiness and sorrow. And such a faith can be had by our trying to see life whole—see those dead, and those unborn, as well as those now living. Each is part of an age-old process, and God rules over all.

Hesitation at the steep places is helped, if not overcome, by remembering that many others have gone the same way.—*Selected.*

THE HERALD OF GOSPEL LIBERTY

ESTABLISHED 1808

Alva Martin Kerr, Editor : : : Genoa M. Wheatley, Editorial Assistant

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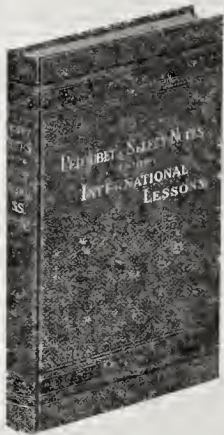
Number 47

Just Among Ourselves

WE here present for the consideration of our Bible School workers a listing of some of the finest helps on the International Uniform Lessons for 1926:

PELOUBET'S SELECT NOTES

It has been issued for fifty years with ever increasing popularity and usefulness, which



fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment; every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he said:

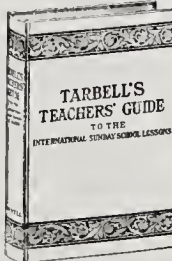
"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It should be the companion of every Sunday-school worker. Price, \$2.00.

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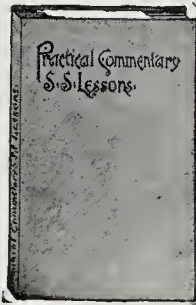
The previous yearly issues have established this commentary in the minds of Sunday-school teachers and scholars as a most complete and useful Sunday-school Commentary. The object is, first and all, to present the very best Commentary on the lessons, with every conceivable help that modern science and modern methods can render.

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Contains:—1. Introduction. 2. Home Reading. 3. Lesson Text, Golden Text, Practical Truth, Topic and Outline arranged as a responsive exercise. 4. Text also in American Revision. 5. Time. 6. Place. 7. Parallel Accounts. 8. Comments. 9. Questions. 10. Practical Survey. 11. Practical Application. 12. Blackboard Exercise. 13. With the Seniors and Adults. 14. The Intermediate Class. 15. The Juniors. 16. The Primary Class. 17. Maps. 18. Bible Dictionary. Price, \$1.00.



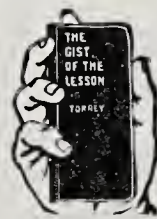
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The original Vest Pocket Companion, which has had many imitators, but no equal. As Marion Lawrance says, "Boiled down and pressed, skinned, strained, yet full, generous, helpful." Flexible binding, 35 cents.



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Once upon a time in the mystic land of Persia, there was found among the treasures of a king, a wonderful carpet. One had only to sit on it, wish to be somewhere, and away the carpet would fly till the wished-for place was reached. For hundreds of years it carried kings and princes upon the most amazing adventures. No one knows what finally became of it, but it may be that its last threads went into the make-up of the first "Youth's Companion." For, like the magic carpet, "The Companion" for 1926 carries you to the land of your heart's desire—up into the Maine woods with the lumbermen; out on the western plains where the warlike Navaho Indians live; far up into the gold regions of Alaska; and away on the Southern Seas in search of treasures and lost islands. All you need for such extraordinary adventures is a young heart and a "Youth's Companion." Don't lose time in getting started; subscribe now and receive; 1. "The Youth's Companion"—52 issues in 1926, and 2. The remaining issues of 1925.

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We are never without opportunity while we draw breath, and our biggest opportunity is our general view of life. All the doors of the world are open to every son of man in his measure.—Hugh Black.

Our incomes are like our shoes; if too small, they gall and pinch us; but if too large, they cause us to stumble and to trip.—Charles Calet Clough.

Official Information

MINISTERS' NEW ADDRESSES

O. V. Kennedy, Lynn, Indiana.
L. C. Winn, 600 S. Webster St., Kokomo, Indiana.
John Butts, 1302 Broadway, Piqua, Ohio.
W. E. Brock, Cates, Indiana.
J. N. Ross, 1405 W. Twelfth St., Muncie, Indiana.
E. A. Barth, 988 Chancellor Ave., Irvington, N. J.
E. T. Cotten, Franklin, Ohio.
G. W. Rincker, Old Soldiers' Home, Marshalltown, Ia.
D. M. Helfenstein, 314 St. George St., Lewisburg, Pa.
J. W. Stephenson, 1906 Bartlett St., St. Joseph, Mo.
W. L. Wells, 2-a Woodrow Ave., 40th St., Norfolk, Va.
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D. B. Lusk, 1137 E. Plum St., Noblesville, Indiana.
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REVIVAL DATES

During the present year I shall be glad to receive dates for evangelistic work, in months having a fifth Sunday, if you want the old-time gospel preached. Terms, a freewill offering at close of meeting. These dates will soon be taken. Write for further particulars and references. REV. HARRY S. BERRY.
Veddersburg, Indiana.

OHIO STATE ASSOCIATION DISSOLVES

In keeping with the action taken by the Ohio State Christian Association in its sixty-seventh session held at Troy, May 5, 6, 1925, the executive board of the Association met at Eaton, October 28, 1925, and completed the dissolution of the organization. The action taken at Troy was as follows:

WHEREAS, The Central Christian Convention of the Christian Church has assumed the real function of the Ohio State Christian Association, be it

Resolved, That it be the sense of this Association that the Ohio State Christian Association be dissolved; that the president, the secretary, and the treasurer be authorized to take the legal steps necessary for its dissolution; that the Defiance College be made its creditor and that all assets of the Association be turned over to the college in payment of the note held by the college against the Association.

All of this having been properly and legally consummated and certified to the Secretary of State, the Association has passed out of existence. The funds, amounting to about \$8,000, have been turned over to the college.

All records, the seal, and other property have also been placed in the keeping of the college.

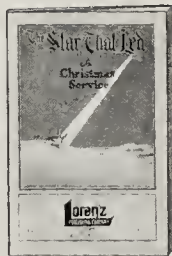
W. J. YOUNG, Ex-secretary.
Mt. Sterling, Ohio.

The Christian Publishing Association

Dayton

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(Listed in the Order of Their Sales Last Year.)

- | | |
|--|---|
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| 2. A Joke on Santa Claus. Wilson. | 8. Santa Claus and Co. Wilson. |
| 3. When Santa Listened In. Wilson. | 9. Santa's Auto-Sleigh. Wilson. |
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A King Shall Reign. Text by Lizzie De Armond. Music by E. S. Lorenz. This cantata is designed for the choir and Sunday-school as a combined effort. May also be used by the senior and junior choirs. Non-dramatic. Anthems, songs, tableaux, recitations and exercises develop the theme of the cantata.

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A Program and Playlet Complete

This program and playlet requires very little memorizing and a minimum amount of effort. In two parts. The first represents the Birth of Jesus, The Glad Tidings to the Shepherds, and The Homage of the Wise Men. The second part pictures two homes—one of wealth, the other of poverty—and how the real spirit of Christmas brought joy and happiness to both. Old and young will enjoy it together.

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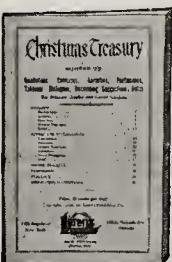
PRIMARY SERVICES

Peace and Good-Will 15 cents per copy; in quantities of not less than one dozen, 85 cents per dozen.
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In this booklet will be found entertainment matter for the Sunday-school to fit in with any idea or service for Christmas. This number of the Treasury contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogues, Dialogues for Seniors, Pantomimes, and Decorating Suggestions.

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The Christian Publishing Association

Dayton

Ohio

The Presbyterian of the South

Vol. 100. No. 5.

RICHMOND, VA.

FEBRUARY 3, 1926.

OPPORTUNITY is presenting itself to our Church in a wonderful way just now. God is calling upon His people to worship Him in spirit and in truth; "for the Father seeketh such to worship Him." The worship which God delights in is simple in its forms and requirements, and He has shown that the most acceptable forms of worship may be engaged in by all Christians. These are prayer and giving. Every Christian prays and the most important kind of prayer is that which is offered for the advancement of God's kingdom. Our General Assembly has called upon every member of the Church to join earnestly and heartily in the prayer that all the work of the Church may be carried on with increasing earnestness, zeal and success. To this end the Assembly calls upon all the members of the Church to give of their means for spreading the Gospel. Many of the members of our Church give liberally to the support of God's work. Some give very sparingly, and many practically give nothing. Some say they are too poor to give. We are told that in the leper hospitals in China and Korea each leper is given about three or four cents a day, with which to buy his food. Many of these lepers have become Christians and they faithfully save a part of their small pittance of money to give for God's service. Suppose all Christians in this wealthy country of ours should be as anxious and as self denying in giving to God, the result would be that all of the treasuries of God would be filled to overflowing. This is a week of prayer. Next week will be a week for giving. Let us ask God for guidance in both of these forms of worship.

GREAT DISTRESS is being felt by all of those who are intrusted with carrying on the great benevolent work of our Church. The total gifts for these causes had increased somewhat in the last few years, but these increases have been very small compared with the enormous increase in the wealth of the people of this country. A study of the reports of the churches shows that the total gifts of our churches have increased far more rapidly than have the gifts for the benevolences of the Church. Some one has said that there has been an orgy of costly church building all over our Church for the last few years. It is well to build and equip houses of worship which will enable the church to do its best work. But we wonder if some churches do not put into these things more than is needed, when we think of the millions in the world who are depending upon us and are dying without the gospel. Would it not be well for a church to decide that it will give as much for the benevolent work of the Church as it spends for itself? Or would it not sometimes be possible for a church to economize somewhat in its building program and thus be better able to give the savings to work for others? We remember some years ago attending the meeting of one of our largest Synods. One of the subjects that occupied the attention of the body was the work among the Negroes, which was very much handicapped for lack of money. One of the speakers on the subject was an old Negro preacher, who was working in a hard field and was able to accomplish very little because he could not get \$500 with which to put up a

modest little church. He stopped for a moment and looked around at the handsome new church in which the Synod was meeting, and then said, "If Dr. Smith could just have given me what one of the little towers on this church cost, I could have built my church, and his would be just as good as it is now." It is said that in the bounds of our Assembly the amount of money spent for new buildings and equipment has grown in a few years from two to nine millions. We wonder how much of that could have been saved and been given for others. We feel, however, like saying, "This ought ye to have done, and not left the other undone."

PHILADELPHIA fifty years ago celebrated in a great Exposition the one hundredth anniversary of the adoption of the Declaration of Independence. Vivid memories of many features of what was then the greatest world show that had ever been held have been preserved from early boyhood days. But as we think it all over, we can recall no special emphasis given to matters connected with the Church or with religion. The Philadelphians are proposing to have another Exposition this year celebrating the one hundred and fiftieth anniversary of the adoption of the Declaration of Independence. It is proposed to show what wonderful advances and developments have been made in this country during this century and a half. It will easily be seen that most of the greatest developments have been made since the 1876 Exposition. We remember that we had to travel five miles to and from our boarding house each day in small crowded horse cars. The Exposition was not kept open at night, for it was impracticable to light it with gas. One of the exhibits that attracted almost no attention was a telephone, which had then been put to no practical use. The use of electricity for light and power was only a dream in the imagination of scientists. The motor vehicle was not even dreamed of. The only thought of air navigation was summed up in the account of "Johnnie Green and his flying machine," who came to grief as he tried to fly down from the roof of his father's barn. When we think now of the aeroplane and the airships that have circled the continents and crossed the seas, of the motor cars that crowd our streets and highways and that played such an important part in the war, of the electric cars that transport millions of passengers every day, of the electric lights that illumine our homes and streets with a brightness that almost rivals that of the sun, when we sit and listen to the music of instruments and of the human voice that are wafted on the mysterious radio waves that have come from thousands of miles away, and we think of the wonders that have crowded into our lives in the last few years, so rapidly that we have come to accept them as commonplace affairs, it is hard for us to revive our memories sufficiently to recall how many of these things were lacking only fifty years ago. Nowhere in the world have as many changes taken place in that time or as many advances been made as in this country. We credit the men of science, the men of business and the men of commerce with having brought about these marvelous developments, and they deserve far more credit than

they usually get. But we should never lose sight of the fact that back of it all and underneath it all is the guiding hand of God, and it is He who has led this country into such a wonderful state of blessedness and prosperity. This great fact should be given full recognition in any plan that is adopted to show the development of this country. It is to be sincerely hoped that the directors of this forthcoming Exposition will bear this in mind, and will take all necessary steps to show what God has done for this land which He has so wonderfully blessed.

SABBATH OBSERVANCE is one of the fundamental principles of the Christian religion. The devil knows that if in this day he can destroy the sacredness of the Lord's Day, he will have a comparatively easy time in accomplishing his purpose in the world. When the Sabbath is destroyed the destruction of the Church and of vital religion will be destroyed. It is not surprising that Satan can get certain classes of people to act as his agents, but it does seem strange that one who occupies a high position in the Church should be willing to take a position which throws his influence against the sacredness of the Lord's Day. Bishop W. T. Manning, of New York, of the Protestant Episcopal Church, is reported to have made a public address in that city in which he came out strongly in favor of games and athletic sports on the Sabbath. He is reported to have declared himself in favor of golf, tennis and polo on that day. It is not said why he omitted baseball and football, but he is reported to have said in this connection that he believed that "the beautiful game of polo, in its place, is as pleasing to God as a beautiful service in a beautiful cathedral. Sports occupy just as important a place in our lives as prayers." He further said that he hoped one day to see polo ponies, wrestlers, boxers, football players, track athletes, golfers, tennis players and others sculptured in Sportsmen's Bay of the Episcopal Cathedral of St. John the Divine. The more such men in the Church use their influence to destroy the sanctity of the Lord's Day, the more those who love and honor and reverence God, and who want to keep His commandments, and to see His kingdom built up upon the earth, should put forth earnest effort to observe the Sabbath in accordance with the teaching of God, and should endeavor to secure its observance by others, so that God's kingdom may be established on the earth.

GREEK MONASTERY LIFE must come to an end, according to General Pangalos, the Greek Premier-Dictator. He has ordered that no more monks shall be enrolled, and that all monasteries shall discharge all monks under fifty years of age. Whether he is strong enough politically to carry out his plans, or whether the Greek Church will quietly submit to such a decree remains to be seen. We have never been able to see that monks or nuns added much to the advancing of the kingdom of God. But we cannot help wondering what will become of the monks, who have lived so many years the monastic life and are then just turned adrift.

LOYALTY WEEK.

The General Assembly, the highest court of our Southern Presbyterian Church, has set apart February 8-14 as Loyalty Week.

The question that comes at once to our minds is: Loyalty to what or to whom? Let us think about that question for a little while.

Our first loyalty is to Jesus Christ. He died for us. He was rich, but for our sakes He became poor, that we through His poverty might be made rich. The very essence of Christianity is faith in, and love and loyalty to Jesus Christ as our Saviour and Lord.

My dictionary says that loyalty means devoted allegiance. Whatever else Loyalty Week may mean it ought to mean renewed devotion and allegiance to Him. That will be a cure for all the troubles and problems which the Church may have.

Loyalty to Jesus Christ carries with it loyalty and devotion to His Church. "Christ loved the Church and gave himself for it." He wants all those who love Him to love His Church.

The Church is not a man-made organization. It does not stand on a level with human institutions. It is of divine origin. The Bible calls it the Church of the living God. Jesus said: "Upon this rock I will build my Church." It is His Church and He is the real builder. Let us not forget this.

Loyalty Week ought to mean renewed loyalty to the Church, which He loved and gave Himself for, to the Church which He is building. Yes, the Church has its imperfections. Jesus Christ is building it, but He is building it out of human material, and all that is human carries with it imperfection. But He has promised to make it an all glorious Church, without spot or wrinkle or any such thing.

It is the Church of the living God, and it is the greatest institution for righteousness in all the world. Those who are loyal to the Church and work through it are working with Jesus Christ and are being used in building a divine institution.

Loyalty to the Church carries with it loyalty to the great enterprises of the Church. Jesus Christ has given His Church a great Commission to disciple all nations and to teach them to observe all things whatsoever He has commanded us. What a tremendous enterprise!

In order to carry out this great Commission the Church has organized a good many departments. In the judgment of the highest courts of the Church all of these departments seem to be absolutely necessary. We must train preachers and Christian workers, we must carry forward the work in the homeland, we need the printed page, and we must carry the gospel to the uttermost parts of the earth.

So the Church has organized her departments of home missions, foreign missions, publication, education and so forth. Loyalty Week means a re-study of, and a renewed loyalty to all these departments of the Church's work.

From year to year our Assembly, Synods, Presbyteries and Sessions re-study all departments of the Church's work, and the needs of each department. These courts then make a budget showing the financial needs of each department, according to their best judgment, guided as they hope by the Holy Spirit. Then all these needs are put into one Church budget, and in the Every Member Canvass in March of each year every member of the Church is asked to make the most liberal subscription that he can to this budget. In this way the Assembly and Church courts plan to carry forward every department of the work on an even keel. If any department suffers all suffer.

Loyalty Week means a renewed loyalty to every department of the Church's work. The General Assembly is asking us to show our loyalty in three ways. First of all, in prayer. There is no use to do anything else, if we do not pray. When Jesus saw the people scattered as sheep without a shepherd He asked His disciples to pray.

In the second place, the General Assembly asks us to do all that we can to pay up in full to date the pledges which we made for the support of the Church in the Every Member Canvass last March.

In the third place, the General Assembly asks us to do some real sacrificial giving to the Church budget, in addition to what we pledged in the Every Member Canvass. Note that the General Assembly is asking us to give to the whole budget, so that no cause may suffer. When we give to the whole budget we are giving to home missions, foreign missions, education, publication and so forth, in a ratio fixed by the General Assembly and the other Church courts.

Every cause needs the whole of the quota assigned to it, and more. If we hope to raise the full quota we will have to do some real sacrificial giving. At this writing every cause is far behind the quota asked for it by the General Assembly.

For our own sakes we need to do some sacrificial giving. It is a means of growth in grace.

Loyalty Week can be made a great week in the history of our Church if we will begin at the right place, and that is a renewed consecration and loyalty to Jesus Christ, who loved the Church and gave Himself for it.

Walter L. Lingle.

DIVISIONS IN CHURCHES.

Many writers in the religious press have spent in recent years much time and space lamenting the fact that the Church is divided into many branches. They hold this condition of affairs responsible for all the ills that affect the Church and for most of those that affect the world. They seem to think, and many of them say, that if the Church could just be brought into one great organization, all of these troubles would be removed and the Church would so rule the world, that all governments would be conducted entirely upon Christian principles, and that love and peace and prosperity would be found supreme in every land and in every heart, and that speedily the whole world would be won for Christ.

It is a wonderful picture that they draw and a much desired condition which they describe. But have they found the means of securing the desired end? They overlook the fact that the mere bringing of people together in any organization does not make them alike, nor inspire them with the same ideas. Divisions in the Church have been brought about by difference of opinion on the part of those who composed the Church. There have been two general sources of division. One has grown out of the fact that some branches of the Church have become corrupt in their teaching, and those in the Church, who still held to the faith found that it was necessary for them to withdraw from the church to which they belonged, and, in order to preserve their faith, they organized themselves into another church. This is just what was done in Reformation days under Luther in Germany, Calvin in France and Switzerland and Knox in Scotland. Some of the sects have been formed by those who were not willing to accept the old faith of their church, desiring greater liberty in belief and practice. They have left the old church and

started a new one. And some people, who have had little or no connection with any church, have started churches from selfish or other sinister motives, as was the case with the founders of Mormonism, Russellism and Christian Science. Most of the branches of the Church are entirely sound as to the fundamental principles of religion. But there came times when all of the members of a certain church did not thoroughly agree in regard to some minor matter. Instead of passing over such matter, leaving each one to have his own views on such subjects as long as they agreed on the great essential truths, the two parties turned away from the great things and fought over minor things, until they could no longer live peaceably together. Then they decided to separate. When the separation has taken place, usually the minor matters over which they disagreed take a less prominent place and they go to work for the Master. The most effective way of perpetuating the divisions is to be continually discussing the cause. In such discussion one side will certainly make light of the cause, and the other will at once rise to defend his position in adopting the view which is opposed. The best way to have such things forgotten is to ignore them. The best way to bring two divisions of the Church together is to emphasize the points of agreement. Such a course will first bring the branches of the churches closer together, and will cause them to work together for the common cause of the Master. The result will be that they will learn to love each other more and more. And it may be that after a time they will find that they can work together better than they can singly. The fact is, it is not the division that is hurting the Church; but the failure of the Church and of its members is due to terrible indifference and selfishness and sin. The way for the Church to aid in bringing about the establishment of the kingdom of God is for each branch to do faithfully the work that God has given it to do. The church that is consecratedly working for the salvation of souls and for the upbuilding of Christians in their faith will not be troubled by what other churches are doing, and will give no trouble to others. Were all of the churches thus engaged, there would be peace and unity of work, God would be glorified and the world would be won for Him.

SAMUEL DAVIES.

By Rev. W. H. T. Squires, D. D.,
Norfolk, Va.

XXII.**Eastward, Ho!—1753.**

It was a condition, an acute condition, and not a theory that confronted the trustees of the College of New Jersey. If that institution was not to close its doors, something must be done, and quickly. President Aaron Burr had recently taken a bride, the daughter of Jonathan Edwards. It would be cruel to ask him to make the journey to England and his health was not good. The trustees turned to Gilbert Tennant and Samuel Davies.

Davies appreciated the necessity of a standard college even more than his brethren in the northern colonies. It was not difficult to persuade him; he once spoke of his "pliable nature." He hoped, also, to set at rest, and forever, the vexed question of dissent in Virginia; if possible, by a decision from the King-in-Council. He was young, able, enthusiastic and the best orator in America. He agreed to go.

His companion was Gilbert Tennant, a more

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*“Our greatest mission is to rescue
admitted truths from the neglect
caused by their admission.”*

—Coleridge.

INTRODUCTION

THERE is an almost universal demand in Christendom for a union of churches which will, in some way, at once give solidarity and visibility to the unity of all Christians. In India, in Scotland, in England, in Australia, there are new movements toward unity. Conferences on World Faith and Order are meeting continually. Within the Churches of the Reformed Faith, there is a disposition to accentuate the things that unite. The feeling is general, that the body of Christ, which is His Church, has been sufficiently rent and riven, that however respectable and necessary the historical origins of the divisions of Christendom may have been, the gamut of "special testimonies to neglected or ignored aspects of Christian truth" has been pretty well run through, and that the time has come for fusing the insight and the experience, the knowledge and the understanding that the separated Churches have gained into one comprehensive Christian witness. The conference in Lausanne on Faith and Order was symptomatic of a need and a condition which is pressing on the whole Christian world. It revealed the scandal of division, and the bankruptcy of denominationalism to meet the world's need. The exclusiveness of separated churches received a severe rebuke; pride

Introduction

and prestige could not remain when the churches clothed themselves with humility.

The Lambeth appeal has at once engendered and dashed the hopes of many communions. The Malines Conversations have shown the remoteness of any united church on the basis of dead loyalties. The Pope's encyclical has closed the door even to negotiations. Meanwhile the whole question of union is up for review and presses for an answer. Difficulties will have to be encountered, but if met in a definitely Christian spirit it is unlikely that there will be found any spiritual reason why Churches cannot and may not unite.

CHURCH UNION IN CANADA

IN CANADA an extraordinary and fruitful union of Churches has actually been achieved. The Congregational Churches of Canada, The Methodist Church (Canada), and The Presbyterian Church in Canada have united and now constitute The United Church of Canada. This is Canada's tentative answer to the cry for Union.

One must remember that, in Canada, the ideal of union has been working as a leaven for a hundred years, and that here it was possible, as nowhere else, to build a union on the *work* the Church is called to do rather than on theological compromises and philosophical deductions—on a common *task* and a common *spirit* rather than on a common *tradition*.

The denominational emphasis of the Churches in the United States and Canada present a striking contrast. In both of these great countries, the pioneer missionary taught the people "to plant their altars where they ploughed their acres" but in the United States a more insistent emphasis was laid upon denominational loyalty and prestige. The whole history of the political and religious life of Canada is a story of knitting separate units into one, to form a complete whole. National unity and Church Union have travelled side by side throughout sixty years. Politically, national unity found expression in Confederation. Eight years after Confederation, The Presbyterian Church in Canada realized the dream of a united Presbyterian Church, and nine years later still, the Methodist Churches in Canada realized a similar national

union. Such Unions were bound to have a definite effect upon the national life, in bringing about mutual understanding of the common interests of the country as a whole.

FORMER UNIONS

THE FRONTIER settlers, who blazed the trails through the forests of Canada a hundred years ago, were anxious for a religion for their children which would express their common aspiration for a Christian country. Hence, in the Canadian atmosphere of a century ago, old-world traditional divergencies were greatly modified; antipathies evaporated in the presence of neighborliness and a common religious task. So Unions, impossible in the Homeland, were necessary and more easily possible in the new. Behind the realization of a United Church of Canada in 1925, there lay nearly a score of unions, extending over a century and more, of separated branches of the parent Churches. The Presbyterian Church in Canada was itself the product of nine unions and seven absorptions of formerly independent bodies; The Methodist Church (Canada) gathered into itself sixteen separate bodies in eight successive unions. The two streams of Congregationalism from England and from New England had a score of years before Union united their separate unions into the Congregational Union of Canada. There was, therefore, in Canada, only one Methodist General Conference, one Presbyterian General Assembly and one Congregational Council of Canada when the matter of Organic Union came into the horizon of the Churches.

THE UNITED CHURCH OF CANADA

THE UNITED Church of Canada has been in existence for two years and a half—the tremendous spiritual and emotional currents, released at the inauguration services, have found their proper channels, and one may now study with calmness this great adventure of faith, or better, this new discovery of fellowship and power in the unity of the spirit. The United Church is not merely an amalgamation, it is a real union of spirit. At no meeting of church court, board or united congregation has there ever been a division of the house along strictly denominational lines. Former Presbyterian ministers have been called to Methodist churches and Methodist and Congregational ministers now occupy former Presbyterian pulpits with even greater ease, grace and freedom from anxiety than in their former denominations. Ancient loyalties deep-rooted as ever, have lost their compelling power in a deeper loyalty, which aims to give visibility and undivided witness to Christ's Body which is His Church. Indigenous to the soil, The United Church of Canada will bring to fruition the aims and ideals of those pioneers, in three widely separated communions, who learned the secret of co-operation for the sake of Canada.

THE PRESENT ACHIEVEMENT

Into this United Church entered all the congregations of The Methodist Church, practically all the Congregational Churches and eighty-three per cent. of the congregations, comprising seventy per cent.

of the membership of The Presbyterian Church in Canada, all the missionary staffs of the three uniting Churches, numbering 655, with the exception of seventeen Presbyterian Foreign Missionaries (including men, wives and single women), all the Professors of the eight Theological Colleges, except two, and all the Secretaries, Editors and Officials, with two Presbyterian exceptions. The achievement of The United Church of Canada is of first magnitude. Time is a great healer and the history of former unions in Canada, where there has always been an intransigent minority, leads one to hope that in future unions of Churches in Canada, which are bound to come, separated brethren will be reunited under Canadian skies.

NOTABLE CONSOLIDATION

Within one year of the consummation of Union, The United Church of Canada had consolidated twenty-six boards and committees of the three uniting Churches into six boards; three denominational papers into one effective weekly paper, *The New Outlook*; three missionary papers into the *United Church Record and Missionary Review*; three Women's Missionary papers into one, *The Missionary Monthly*; and had merged fifteen Theological Colleges into eight. All the publishing interests of three Churches had been united under one Board of Publications, issuing twenty-eight publications for Sunday School and Young People's Societies, including papers and lesson helps. Twelve separate Treasurer's Departments had been unified into one Treasury Department, and one financial

appeal a year had been issued for the Maintenance and Extension of the Missionary and Educational enterprises of the whole Church at home and abroad.

AMALGAMATIONS OF CONGREGATIONS

Since June, 1925, amalgamations have reached the startling figure of 410 churches which have been consolidated into just half that number, to form strong and, for the most part, self-sustaining community churches. These are widely distributed. In British Columbia there are more than 45; in Alberta, 23; in Saskatchewan, 38; in Manitoba, 22; in London Conference, 36; in Hamilton Conference, 30; in Toronto Conference, 60; in Bay of Quinte Conference, 24; in Montreal and Ottawa Conference, 45; in the Maritimes, 87.

The gain has been enormous. For one thing, the overhead expenses have been usually cut in two; the minister has had a man's job; the musical service of the church has been greatly strengthened by a consolidation of the choirs, and in hundreds of cases the Home Mission Board has been entirely relieved of the necessity of paying two grants in a single community, where none is now needed.

A TYPICAL CASE

In a village in Western Ontario there were two churches built across the road from one another. Two ministers carried on the work. In either church there was plenty of room to accommodate the entire community. Both churches received a grant from the Home Mission funds. The two grants for the last dozen years have totalled from

\$700 to \$1,000 a year. The two congregations decided to unite—and did so unanimously. The newly-formed united church serves the whole community, supports the minister, meets all running expenses, requires no aid from the mission funds of the Church and is now in a position to contribute almost one thousand dollars a year to the missionary funds of the Church. This process is bound to go on. There is a growing conscience in all the churches, that it is not Christian to perpetuate division to the detriment of the work of the Kingdom of God.

Reports reveal an even more interesting and important fact. Many Presbyteries have, by regrouping congregations, made the charges more compact and workable. For example, a Presbytery has rearranged its charges, creating thirteen out of the former sixteen, has closed eight churches and in the thirteen new charges carries on more effective work than formerly. Another Presbytery has rearranged its charges so that they are now served from the main highways, and most of the difficulties incident to winter travel are being eliminated. Incidentally, the saving in this Presbytery of Home Mission funds will amount to \$2,500 a year, and the Presbytery believes the work will be better done. A Home Mission Presbytery in Saskatchewan reports, "This Presbytery is being reorganized to great advantage, and the future will find that we are establishing real church centres." In Rabbit Lake (Battleford Presbytery) "A railroad has just entered, and a lively town has come into being, the Presbytery has been able, under Union,

to reorganize old territory and place a church centre where it ought to be." Another Presbytery in Manitoba reports: "Every district in this Presbytery will be supplied with a Sunday School and preaching service this year." Similar statements might be made of a full half-hundred Presbyteries.

MINISTERIAL SUPPLY

When Union was consummated there were 270 former Presbyterian ministers without charges. Because of local unions more than two hundred additional ministers required new fields. Yet the need has been sufficiently great to absorb practically all the available effective ministers of the Church.

A NOBLE EXAMPLE

A fine example of noble service may be cited in Northern Ontario. In that large Home Mission area can be found some of the brightest and keenest young minds in the Church. No less than seventeen young men are laboring here, who have taken first rank scholarship in Arts and Theology, and who have pursued post-graduate work in the United States or Europe. They are happy in their service on the frontier, and their fine leadership is laying broad and permanent foundations for the Church's future work. As Christian statesmen their work is of the highest order. In The United Church of Canada there is no anxiety felt among ministers, that if the early years of their service are offered for the frontier, they are thereby handicapped for the larger pulpits, after they have reached the height of their ministerial powers. The very reverse is true.

AN EDUCATED MINISTRY

Perhaps one reason for this lies in the fact that the ministry of The United Church, almost one-half of which serves in Home Mission areas, is an educated ministry.

Among the ministers of The United Church in the homeland there are held more than three thousand degrees, granted by recognized Universities and Theological Colleges within the British Empire.

Again, the Foreign field has always commanded the life and devotion of many of the ablest students of the colleges. One could name scores of front-rank scholarship men, who are manning strategic points in the non-Christian world, any or all of whom might easily have become preachers and teachers of international reputation, if they had remained in the homeland. Two hundred and seventy-eight degrees have been granted to Foreign Missionaries of The United Church, besides other degrees and numerous decorations for conspicuous public service. While some of the most devoted ministers in The United Church have no degrees, and while degrees in themselves may mean very little and those possessing them usually think least about them, yet they are an indication that the ministry of The United Church is an educated ministry. Substantial guarantees are forthcoming, that the present high standard of scholarship will be not only maintained but considerably raised in future years.

THE CHURCH'S TASK

THE FOREIGN Mission Board reports that The United Church of Canada has established relations of fellowship and service with representatives of all the major races and more important land divisions of the non-Christian world. The work formerly carried on by each of the uniting Churches supplements the rest. There is no overlapping and no unseemly rivalry among the uniting Churches in the Foreign field. As a whole, the Foreign Mission task of The United Church of Canada constitutes a worthy heritage and offers an attractive opportunity for effective service in the Kingdom of our Lord Jesus Christ.

At the present time 603 missionaries are on the staff (including wives and single persons engaged in the work), and of these 185 are supported by the Woman's Missionary Society. The annual budget of the Woman's Missionary Society represents an outlay of \$1,250,000. There are 5,678 Woman's Missionary Societies (including junior and affiliated societies and mission bands) in The United Church, and they have a total membership of 194,691.

HOME MISSION WORK

The task of supplying Gospel ordinances to the people of Canada has taxed the resources and ingenuity of all the Churches. Happily for this country, the larger part of the population are living in the rural sections. In Western Canada, especially, the settlements are often sparse and isolated. The avowed ambition of the United

Church is to claim every community in Canada for Christ, and to minister in His name to all, regardless of creed, language or color, who need her help, and who are dependent upon her for comfort and instruction in the Gospel.

The United Church has 4,105 preaching places in the Home Mission areas of Canada alone—almost forty-eight per cent. of the worshipping units of the whole Church; 1,373 United Church ministers are engaged in this work.

In Western Canada 2,339 places are ministered to by home missionaries; in the Maritime Provinces, 589, and in Quebec and Ontario, chiefly in the mining and lumbering areas of Northern Ontario, there are 882 points regularly supplied.

Few, if any, Protestants who come to Canada will be beyond the reach of ordinances, and the vast majority of them will find that The United Church is the only Church doing Christian work in the areas where they settle. In this nation-wide responsibility The United Church is unique.

The general prosperity of the country, and the increase of population in Home Mission areas has resulted in a considerable saving of church funds; 278 charges, where an annual grant had formerly been required, have within the past year reached the status of self-support, and are no longer a charge on Home Mission funds. It has, thereby, been possible for The United Church to open 149 mission fields in new territory, in which no Protestant service had been held previously. Each of these fields has an average of almost four preaching points. At a glance one sees that The United

Church has assumed responsibility for the new settlers in between five and six hundred communities hitherto neglected by all the Churches.

THE FOREIGN-SPEAKING PROBLEM

The problem of religious leadership for the New Canadians presses heavily on all Canadian Churches and The United Church has taken vigorous hold of it. Two hundred and sixty-eight missionaries and helpers among people of languages, other than English are at work. Work is carried on in 85 Missions, 34 Social Centres, 26 Hospitals and 26 Schools and School Homes.

A glimpse at the programme for a week's activities in an All Peoples' Mission gives one the impression of well-directed energy and abounding zeal. Within one week a single institution maintains contact with 1,600 non-Anglo-Saxons, through not less than 52 regular, besides several special, meetings. Results are not wanting. For example, one institution has trained twenty-five Sunday-school teachers, all non-Anglo-Saxon. Eight young Ukrainians, who have grown up under the influence of such a church, have definitely pledged themselves to missionary endeavor among their own people as doctors, teachers or ministers. One of the outstanding boy leaders in Canada is an old boy of such an institution, and instances could be multiplied in a dozen ways to show that in all these enterprises the religious appeal is paramount. There is no distinction of race or creed, all belong to God's great family. Jesus Christ is the central figure in study, in work, in play and in worship.

BUILDING AND EQUIPMENT

Answers to a questionnaire sent out to lay representatives indicate that, since the consummation of Union, there has been great activity among the local congregations in repairing and remodelling buildings, and in securing and furnishing manses or parsonages for the ministry of the Church. Reports have been received from about two-thirds of the Church, so that figures quoted are far below the actual payments for the whole Church. Some general observations in this connection should be made. New churches have been built almost wholly, either in non-competitive centres, or to take the place of temporary structures where mission work was formerly carried on. The building activity has been greatest, indeed, has been largely confined in the new and Home Mission areas of the Church, and in the large cities. For example, in Northern Ontario, seventeen new churches have been erected, two new church halls and five manses completed, and five other new churches are being promoted. In Manitoba, ten new churches, while in Saskatchewan twenty-eight new churches are already completed and double that number in contemplation. In Alberta, twenty new churches and Sunday schools, and in British Columbia, nineteen new churches and Sunday Schools have been erected.

Extraordinary activity has been displayed in the rapidly-growing cities of Montreal, Toronto and Vancouver:

IN MONTREAL, since 10th June, 1925, fifteen new churches and church halls have been erected,

at a cost of more than one million dollars, and twelve other new churches are planned for the immediate future. This largest city in Canada is growing at the rate of 125,000 per year and though the Protestants represent only twenty per cent. of the inhabitants, yet the rapid influx of population is making, and will continue to make, heavy demands on benevolent and philanthropic effort for years to come. Montreal is fortunate in having most competent and generous lay leadership in the Finance and Extension Board of the Montreal Presbytery.

IN GREATER TORONTO, since the consummation of Union, new churches or extensions to former buildings have been undertaken in forty-three centres, including twenty-three new churches, one Church of All Nations, one Church for the Deaf, one extension to Italian Mission, extensive repairs and alterations to eleven churches, and three new, large, Sunday Schools, with modern equipment for more effective Young People's work. Sites have also been secured in new and growing parts of the suburbs, and four causes have recently been established. New buildings have also been erected at camp sites used in connection with Summer Mission work.

More than two and a half millions have been spent on buildings in this Presbytery alone.

IN VANCOUVER, fifteen new churches have either been completed or are in course of erection, and half as many more are already projected.

A fair proportion of building activity was in any

case bound to go on, and considerable building would have taken place, quite regardless of Union. But it is important to note that, under Union, church sites have been chosen with a view to serving the whole community and a great deal of the building programme of the past two years would have been indefinitely delayed if Union had not taken place. The total building of churches and Sunday Schools, since Union, throughout the whole Church, represents an outlay in excess of \$4,750,000.

Mortgages

Mortgages amounting to more than \$950,000 have been paid off churches, Sunday Schools and manses or parsonages.

Repairs

The item for repairing, decorating and 'refurnishing churches and Sunday Schools represents \$849,045.

Parsonages

Manses or Parsonages have been bought or built in many places, amounting to a total of more than \$305,034. Ministers' residences have been repaired and refurnished at an expenditure of more than \$284,281.

Organs

New organs have been installed, old ones enlarged and rebuilt, and pianos bought for church purposes amounting to a total of \$357,558. The above items represent the returns from about two-thirds of the whole Church. The actual totals would be very much larger.

The amount involved in these special items of outlay by the congregations of The United Church of Canada, since the date of Union, represents a total of almost \$8,000,000.

Again it must be pointed out that while many of the improvements undertaken are in no sense directly chargeable to a Union of the Churches, yet the amount involved is so much larger than is represented by normal denominational upkeep, that one may fairly claim that in many cases it was the result of Union, and, in some others, Union was the occasion of renewed activity and more generous provision for worshipping congregations. The Churches have been made cleaner and worthier places and will, thereby, the better minister to the spirit of worship.

Church building is not a luxury in The United Church. It is a necessity if she is to overtake her widening horizons of service in Common Worship. The churches erected are not in already over-churched parts of the cities or country. Not a few of them are Churches of All Nations—a fruitful and unique contribution to the religious life of New Canadians of foreign extraction. In the newer parts of the country, extensive building will be necessary for some years to come.

MISCELLANEOUS MATTERS

Ministers

THERE are 3,695 ordained ministers and missionaries in The United Church of Canada. Of these 2,682 are employed in the active pastorate; 593 are retired or superannuated.

Almost one-half of the active ministry is employed in Home Mission areas. The United Church of Canada also employed last year 346 student missionaries in new and pioneer fields.

CONGREGATIONS

Charges

There are 3,198 charges in The United Church of Canada, duly organized, and in them a total of about 7,500 preaching places. In addition, there are hundreds of places in unorganized territory.

Besides preaching the gospel in 20 different languages, The United Church of Canada has equipped, manned and maintained 26 hospitals in pioneer, foreign and backward communities.

Amalgamations

Four hundred and ten congregations have been amalgamated into just half that number; overlapping has thereby been eliminated; strong self-supporting causes have been established; assistance from the Home Mission Funds of the Church rendered unnecessary, and vacant property turned to use in Young People's, Sunday School and Community Service.

Membership

Membership of the Church as a whole shows a net increase of 19,820 for the year. (The statistics are incomplete as there are no returns from 319 charges.) There is, however, an increase in every Conference of the Church. The reported membership stands at 629,549.

Sunday Schools

More than 6,300 Sunday Schools (including 300 new schools organized during the present year), 68,000 teachers, 659,000 scholars—is the Sunday-school enrolment. Fifty-six Vacation Schools were held during the past summer with an enrolment of 9,352 scholars, and at 316 centres there are week-day Religious Instruction classes. Thirty-one thousand children, under fourteen years of age, attend worship in junior congregations.

Students

There are nearly 5,000 students enrolled in the Colleges and Universities of the Church, of whom almost 500 are looking forward to the Christian Ministry. Of these, 450 have been definitely received by Presbyteries—others have made their decision, but have not yet been received, as candidates for the Ministry.

Fifteen hundred students are in attendance in Arts in United Church Universities and about 4,500 in Secondary Schools and Colleges of the Church.

Post-Graduate

Upwards of 20 graduates in Arts and Theology are pursuing post-graduate studies in United States and Europe. A full dozen graduates are in post-graduate work at Canadian Universities and Theological Colleges.

PROPERTY VALUES

Congregations own property (exclusive of the General Property of the Church) amounting to more than seventy-eight million dollars.

The general property of the Church, which includes Colleges, Endowments and property held abroad, amounts to more than twenty million dollars.

Congregations paid in stipends to their ministers during 1927 almost four and a half million dollars.

The grand total paid by congregations for all purposes during the past year was in excess of fifteen million dollars.

Since June 10, 1925, The United Church of Canada has received directly from the people and expended on Missions, Education and Benevolences more than nine million dollars.

THE DOMINANT NOTE

A MORE recital of the above figures is impressive. The very massiveness of the Church's investment is challenging. But her chief assets are not in stone or money. There is evident in many parts of The United Church a distinct deepening of spiritual life. The deep religious note of the Consummation Services in 1925 still reverberates in Presbytery meetings; the hundreds of groups engaged in intensive Bible study, prayer circles in every part of the Church, conferences on Evangelism led effectively by the Board of Evangelism and Social Service, the evangelistic note in the sermons of her ablest preachers, and the manifest spiritual hunger of many of her people have constituted at once an opportunity and a challenge.

The United Church is essentially a fellowship in Christ. Any equipment she has, any physical resources she releases in her work, are but an outward and visible sign of an inward and spiritual reality. In entering a larger Union, The United Church dared greatly for the Kingdom of God in Canada and the world. She was born of a spirit of great unselfishness, convinced that, by her very name, the welfare of all must be her responsibility.

The United Church is well aware that there must be in her preaching a ringing note of conviction, a winsomeness that is as irresistible as the Spirit of God, a fellowship that prays, and hopes, and believes, that God has yet more light to reveal to His children and that He will reveal it when they are ready to receive it. She must carry her share

of the world's burden of sorrow and pain and hate upon her soul, she must believe in a Love that never—no, not ever—fails. To this end was she born, and the achievement of this task is her glorious destiny.

"God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of Sectarianism we cannot hope that He will use it much longer. All time lies before us. Let us keep the purpose of Unity firm in our hearts."

—BISHOP BRENT

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